Foure notable Hiſto-

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1 A Diall for daintie darlings.

2 A ſpectacle for negligent Parents.

3 A glaſſe for diſobedient Sonnes.

4 And A myrrour for virtuous Maydes.

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Wherunto is added a Dialogue
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Written by W

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BIBLIOTHECA BODLEIANA

AT LO
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To the right worshipfull and most curteous Gentleman, Maister Hugh Ofley, Alderman of the honourable Cittie of London.

IF I shoulde goe about (Right Worshipfull) wyth culloured wonders, and painted eloquence, to make an *Encomium* of your laudable vertues: or by figures of Rethoricke, to emblazon the bountie, curtesie, affabilitie, iustice, and other infinite vertues, which haue shined forth in your actions, not onely in the time of your magistracie and gouernment in thys honourable Cittie, but before. If I should dilate at large the common and generall good lyking of the multitude, signified by their popular prayses and common commendations, which I haue heard my selfe almost of you euery where vttered, I might iustly doe it, without any check of assentation or flatterie: but because I know you loth adulation, and that I woulde not be counted an *Hages, Cleo,* or *Aristippus, quod cane et angue peius fastidio*: I omit those things, and humbly beseech you to take in good part, (with no lesse cheerefulnesse then I willinglie offer it) thys simple Booke, which through good will I dedicate to your Worshyp: praying the God of all glory to sende you in this life, happines, health, and prosperitie, and in the life to come eternall felicitie.

Your worships in all dutie
to commaunde: VVilliam
Auerell Schoolemaister.

To the Reader.

GEntle and freendlie Reader, if thou thinke him to be thy freend that beſtoweth vpon thee franckly, and with a liberall heart, ſome coſtly iewell to delight thine eye, or ſom golden gift to pleaſe thy mind: then think me no leſſe, that giue thee not a materiall thing alone to feede thy fancie, but a coſtly comfort for thy harts delight. Which albeit it ſeeme ſmall in ſhew, and beare a ſlender bulke: yet maiſt thou, of what cõdition ſoeuer thou be of (if with iudgment thou read it) pick out ſuch wholeſome leſſons, as may pleaſure thy minde, and profit thy lyfe. Heere ſhalt thou learne in proſperitie, to beware of pride, and to auoyde ſecuritie: if thou be a father, how to bring vp thy children with diſcretion: if a ſonne, how to reuerence thy father wyth wiſdome: if thou be ſingle, how to chooſe thy wyfe: ſo that thy life may be happy, and thy time ſpent in quietnes: yf married, how to gouerne thy ſelfe and thy mate in all ſeemelines and vertue: heere may wiues learne wyſedome, and maydens gather modeſtie. To conclude, the commodities are many, the examples pleaſant, and the practiſe thereof profitable, and therfore, to the end that thou mighteſt be partaker of that which may be thy future profit, I haue compiled thys ſmall booke, not wearying thee with long diſcourſes, leaſt thy minde ſhould (being queaſie) wexe lothſome, and ſo diſdaine it before thou reade it: but in ſhort and breefe Treatiſe, I haue packed together that, which if thou canſt rightly vſe it, ſhall be as gainefome, as pleaſant: wherefore, if thou bring with thee a thankfull hart, and a vertuous minde, thou wylt thankfully take that which I haue freendly written: but if thou haue an enuious eye, thou wylt carpe at that by ennie, which the Printer by ouer ſight, and I by infirmitie haue committed.

Learned Homer ſometime ſleepeth, and the faſteſt foote ſometime ſlyppeth, the wyſeſt tongue may catch a nyp, and the warieſt penne commit a faulte, errour is as naturall, as the correction thereof commendable. Wherefore that which remaineth is, I commit my ſelfe and my labour to thy good lyking, if thou lyke it, commend it, and vſe it, if thou dyſlike it, amend it, or refuſe it: doe not Nodum in ſcirpo quærere, ſeeke a knot in a ruſhe: for many wyll finde faulte, that cannot amend a work, and ſome diſdaine others labours, that are themſelues loytering idle lyuers, that eyther cannot doe any thyng worthy commendation, or if they be able, conſume theyr tyme in ſcoffing, or els in idle lyuing. But knowing I ſhall not be ſo fortunate as to eſcape ſome ſuch altogether, ſeeing that vnder euery ſtone lyeth a Scorpion, I commend me to the vertuous, not regarding the enuious: and ſo (gentle Reader) wiſhing thy well-fare, I end, committing thee to him, whom I beſeech graunt thee to read with profit.

Eare-well.

A Dyall for daintie Darlings, that are rockt in the *Cradle of Securitie.*

Erodotus ſayth, that when a Woman putteth off ſhamfaſtneſſe with her garment, and that ſhe walketh without her veſture, ſhee walketh naked forgetting her ſelfe to haue done any ſuch thing: ſo that ſhamfaſtneſſe once loſt, ſhee drowneth her ſelfe in the Charibdis of all vices, & falleth into the Scilla of all outragious miſchæfes. And therfore ſayth Cicero in his booke De oratore. *Cuſtos omnium virtutum verecundia eſt*, Shamefaſtneſſe is the preſeruer and keeper of all virtues. And Valerius Maximus ſayth: *Verecundia parens eſt omnis honeſti conſilii*, Shamefaſtneſſe is the mother of all honeſt counſelles. But where ſhamefaſtneſſe remaineth not, there entreth pride, whoredome, vntemperannce, and the ſincke or puddle of all peſtiferous vices: ſo that beholding an vnſhamefaſt woman, wee may iuſtlie imagine, we ſee a naked ſtrumpette, openly ſhewing her cloſe and hidden ſecretes. This vice of vnſhamefaſtneſſe, is continuallie matched with pride, yea, they are ſo vnited and ioyned together, that euermore they walke arme in arme, lyke ſiſter and Germaine, and are neuer founde to be ſeperated aſunder: after pride followeth forgetfulneſſe of God, contempt of man, and vtter diſdaine of all virtue. But eſpeciallie pride ſo tranſformeth the inward ornaments of the

Hugo in libello ad ſocium volentem nubere.

minde, that it leadeth the body to all abuse, and bringeth the soule to vtter ruine, inchaunting the wittes with such vnnaturall passions, that it altereth the shape, as it were with Circes illusions, the spectacle of this outragyous furie: you may euidently beholde, in the example of a Captaines wife of Constantinople, whose detestable pride, was so lothsome in the eyes of the Lorde, that it procured his iustice to worke reuenge vppon her stincking carcase. The report whereof as I haue breefely read, so the discourse thereof, I will shortly write, trusting that all those in whome the sparkes of vertue are kindled, will by her example growe into a greater increase of virtue, and they whom the water of folly hath quenched theyre good desyres, will warme themselues at the flames of wisedome, to drie vp the moisture of their vitious mindes.

A notable and excellent example of Gods iudgements, in his most seuere punishment, of the *rare and straunge pride, of a Captaines wife of Constantinople.*

There was within the famous Cittie of Constantinople, a Captaine ouer a certaine bande of Venetians, who, if he could as well, by wisdome haue gouerned his wiues infirmitie, as he could by policie conduct and rule his armie, his memorie had béene obscured, with blotte of oblision, and his wiues example drowned in the suddes of Silence.

But there is no arte can chaunge the spottes of the Leoparde, no labour washe off the colour of the Morian, nor force of the hammer breake the Adamant, nor no Art nor strength resist a wicked woman, but that if shée once lette

lose

lose the raines to pride and pleasure, shaking of the grace of GOD from of her carelesse shoulders: If the feare of her creator, can not reduce her from sinne, nor the worlds reporte conuert her to shame: it is neither wisdome nor pollicie, perswasion nor counsell, force nor fortitude, can alter the course of her corrupted nature.

But returning to the discourse of the Venetians wife, so tenderlie, so dilicatelie, or rather so dissolutelie, shee spent the course of her vngratious life, delighting her selfe so superstitiously with artificiall pleasures, that shee disdayned to washe her soft and dayntie skinne, with the necessary vse of common Conduite water.

Lyke to a number of our Curious Dames, that are more wanton then wise, more prettie then profitable, and more finilly, then eyther wisdome willeth, or the state of theyr husbands alloweth, not contented with thinges necessarie, but allwaies seeking that which is superfluous.

Thus lothing the licquor ordayned by Nature, shee sought to procure her some other by Arte, and therefore caused her seruauntes, by their contynuall toyle, to gather for her, the droping dewe of Heauen: by the which their no small labour, they procured for her a bath, to washe her tender limmes.

O monstrous Pride, O vnsatiable Nature, O execrable furie, that not contented with Natures simple vse, woulde seeke for thinges of daintie Artes deuise.

But as the Myrre, though it be sweete in smell, yet is it bytter in taste, or as the Water in Leontinis, though it quench thirste, it presentlie killeth, so her present vse of pleasures, though a while they were sweete, yet at last they were sowre, when the anger of God was kindled against her pride.

If the Lion bite of ỹ wormе Leõtophon, incõtinently he

byeth: if a man drinke of a certaine redde water in Ethiope, he wareth madde: and certainely, who so tasteth of this detestable vice of pride, it leadeth them eyther presentlie (without grace) to euerlasting death, or bringeth them in short time to such madnesse of minde, that they vtterlie forgette whereof they are made, from whence they came and whereunto they shall.

This impe of Venus, or rather companion of Lucifer, was so rooted in pride, being *Lerna malorum*, The dunghill of mischeefes: that shée continually deuised to satisfie her lust, and disdained that which was common to natures kinde, acquainted her selfe with such contemptible qualities, that shee lothed to touch her meates with her white and delicate fingers, and therfore founde out a rare and straunge inuention, to satis-fy the appetite of her quasie stomacke, causing her Eunuches (being certayne gelded personnes) to minister vnto her in little morselles, her necessary vse of her nedefull nourishmentes, which shée receiued not at their handes, which scorned to touch them with her owne, but from off a golden flesh hooke, with her two foreteeth, she daintily conueied the same into her mouth.

But as eache disease, if it be not taken in time, crépeth by continuance into euery parte of the bodie, or as the water that breaketh out of his boundes, if it be not quicklie stopped gathereth at length into a mightie flood: So this maladie of her minde, being let at libertie: ouerflowed the bankes of reason, and drowned her quite in the swallowing gulfe of surquedrie.

Her bed chamber was garnished with such diuersitie of sweete hearbes, such varietie of fragrant flowers, such chaunge of odoriferous smelles, so perfumed with swéete odours, so stored with swete waters, so beautified with tapistrie, and decked so artificially, that I want memorie to rehearse it, and cunning to expresse it, so that it

seemed

ſæmed, her Chamber was rather ſome terreſtriall Paradiſe, then a manſion for ſuch a mateliſſe myſtereſſe, rather a tabernacle for ſome Godeſſe, then a lodging for ſuch a lothſome carcaſe.

But the ſtroke the higher it is fetcht, is of greateſt force in falling: the wound, the longer it corrupts, brings greateſt ſmarte in curing, and the iudgments of God, the longer deferred, are the more ſeuere in puniſhing, for though his patience procure ſufferaunce, yet his iuſtice yeldeth vengeaunce, though he haue leaden feete, yet hath he yron handes, though it be longe or he come, yet at laſt he payeth home, as may euidently appeare in the myrror of this womans miſerie, vpon whom the Lorde ſhewed the ſeueritie of his Iuſtice, as an vpright reward of her vnſhameleſt offences.

Draw neere you wanton wormes, that leane your lofty heades, vpon the dainty pyllowes of pride, you that haue perſwigs to curle your heaire, colours to paint your face, art to ſquare your ſhoulders, bolſters to faſhion your waſt, inuentions to chaunge nature, and deuiſes to alter kinde, conſider what Cyprian ſayth: *De habitu virginis. Quod natum eſt, ex Deo eſt, quod mutatũ eſt ex demone:* That which is borne, is of God, that which is chaunged, is of the deuill. Your waſhing in ſweet waters, your anoynting with ſweete odours, your muſke, your ciuitte, your baulme, and a number of deuiſes, to make the bodie ſweete, when your pride and whordome, with the reſt of prides companions, do make your ſoules to ſtincke, as the Poet Martial ſayth: *Non bene olent, qui ſemper bene olent:* They ſmell not well, that alwayes ſmell well. Behold how the Lorde puniſhed the pride of this woman, which had ſolde her ſelfe to vnſhamefaſtneſſe in his ſight, for with the ſhining ſword of his diuine iudgement, he rotted euery parte of this her pampered body, ſo that no member, no ioint, nor part therof was free, from the mouldred plague of putrifaction.

Her Chamber was filled with such an intollerable stincke, that no man could abide the smell thereof in his nostrilles: thus was shée hatefull to God, disdainefull to men, and lothsome vnto her selfe, but that most might increase her greefe, vtterlie forsaken of all companie, her Eunuches which had fedde her daintilie, disdayned to cherish her simplie, her Maides which had serued her curiouslie, refused to nourish her powelie, scarcelie one Maiden seruant, who by her flaterie and faire perswasions, by promises and faire alurementes, intised with hope of gaine, and assisted with swéete perfumes, ministred to her want, and supplied to her necessitie, tyll the twisted line of her myserable life, wasted with the corruption of weakenesse knaped in sunder, and the full time of her fatall Glasse expyred, shée yéelded her selfe to the wonted course of nature, and finished the race of this her ruthfull pilgrimage.

Quicklie was this languor digested of her freindes, the end of whose grefe increased their gladnesse, her complet mone, procured their myrth, and her finished sorrowe brought vnto them swætenes of contentation, rather reioycing at her deliuerie, then sorrowing at her departure, who in her life time was a myrror of miserie, and at her death a glasse of ignominie, in her prosperitie the praye of pride, and the bewe of vanitie: and therefore iustlie in aduersitie, the play of Fortune and the blotte of Infamie.

Beholde here deere Dames, the ende of prides presumption, and in this myrror conceiue her last conclusion: learne by this example to auoyde curiositie, and craue of God with teares, for true humilitie, the which shall make you most acceptable to God, most lyke vnto Angelles, and best beloued of Earthly Creatures. Where contrariwise pride, as it is the greatest miserie, so doth it transforme men to monsters, Angelles to Deuilles, and reasonable creatures, to infernal furies. To which purpose Augustin sayth: *Humilitas homines sanctis Angelis similes facit, et superbia*

Augustin. ad quendam comitem.

perbia ex Angelis demones facit, &c. Humility maketh men like to holy Angelles, but pride of Angelles maketh men diuilles. And as I may plainlie say, shee is of all sinnes the beginning, the ende and the cause, for that not onely pride it selfe is sinne: but also no sinne hath beene, or can be, or shalbe without pride. Gregorie sayth, *Radix cuncti mali, et regina omnium vitiorum superbia est, &c.* Pride (sayth he) is the roote of euery mischeefe, and the princesse of all vices: Of which the Scripture witnesseth, saying: Pride is the beginning of all sinne. Seauen principall vices spring from the venemous roote of Pride, namely, vaine glory, enuie, wrath, sadnesse, couetousnesse, gluttonie, and lecherye, with the which seauen vices of pride, the deuill often holdeth vs captiue. I remember, Hugo victorinus maketh a notable discription of pride, saying: *Quatuor sunt quæ trahunt elationis currum, &c.* There are foure horses (saith he) that drawe the wagon of pride, (*videlicet*) desire of rule, loue of proper praise, contempt, and disobedience: the wheeles whereof are boasting of minde, and arrogancie, gloriousnesse in speeche and leuitie: the driuer of this wagon is the spirite of pride: they which are borne heerein, are the louers of this worlde: the horses are vnbridled, the wheeles easily turned, the Carter froward, and they weake which are carried. Verie well therefore was it said in Ecclesiasticus, that the original of al sin is pride, so hateful in the sight of the Lord, hath it alwaies beene, that in all ages and all persons it neuer went vnpunished: how proude was Nabuchodonozer, which in the middest of his Glory cryed out: Is not this great Babilon, which I haue built for the house of the kingdome, by the might of my power, and for the honour of my maiestie. But ỹ same hower was he punished, for he was cast out of mens companie, & did eate grasse like Oxen, and his body was wet with the dewe of Heauen, tyll his heaires were growen as Egles feathers, & his nailes as birdes clawes.

Gregory. in moralibus.

Eccle. 10.

Hugo. victori. in lib. de clausto. animæ.

Dani. 4.

O howe many hath pride béene the destruction of, which haue suffered themselues to be carried alwaie thereby? yea and what mischéefe is there, which hath not béene through pride prouoked? héereby was Absolon intised to expell his father forth of his kingdome, by this Romulus slewe his brother, that he alone might rule as kinge, through this Iulius Cæsar pursued Pompei vnto his death, with whome he had many battailes, and all through pride and couetousnesse of rule. Of this, Marius the Romaine not contented that hee had fiue times béene Consull of Rome, would violently kéepe the same the seauenth, wherby came a great slaughter betwéene Marius and Sylla, who withstood him therein: through this Alexander the great, moued battaile, & vered all the Orient with warres, through his vniust pride and ambitious desire.

2. Sam. 15.

But to turne againe to examples in Scripture, because vpon the trueth thereof wee builde our beléefe: Lucifer, through pride was thrown out of Heauen, Adam through pride was thrust out of Paradise, the tower of Babel was thereby ouerthrowne, Goliah the Philistian was thereby slaine, Aman was hanged, Nichanor kylled: And to resemble the history whereof I intreate, Antiochus for his pride was so plagued, that his bowelles by GODS iust iudgements rotted, yea, and from thence issued wormes in such abundannce, that the smell of his carcase was to euerie man annoyaunce. Herode aduancing himselfe in his royall estate, woulde for his glory be esteemed a God, but the power of the Lorde suppressed his pride, that the stincking wormes consumed his carcase. Thus maye we se, how pride hath caused the wrath of the Lord to be kindled, so that in men, nay, in Angelles, it hath not scapte vnpunished: and to question against the vaine pride of seme women, what became of Eues presumption, what of Iezabelles pride, the one desiring to be as God, was thereby to the deuill subiected, the other for her wickednesse, was

of

of filthy Dogs deuoured. O vanitie of vanitie, O fond and fickle beautie, nay, O stincking fleshly glory. Inquire of an olde & wrinckled creature, what is become of her wonted giftes of Nature by age defaced, by sickneſſe chaunged, by ſorrowes & cares altered, and by times continuance waſted: why then art thou proude, earth & aſhes? where is Helen of *Greece?* Polixena of *Troy?* Dido of *Carthage?* Arotonica of *Syria?* Venus of *Cypres?* Cleopatra of *Egipt?* Lucrece of *Rome?* with Fauſtin & the reſt: Where is their beauty? Where is their pompe? Where is their princly apparell? Their coſtly Chaines? Their precious Iuels? Their ringes? Their braceletes? And the reſt of all their glorie? Is it not in the earth? Is it not forgotten? What remayneth thereof to them? But as a certaine man had written on his graue, *Hoc ſolum mihi ſupereſt Sepulchrum*, Onely this Sepulchre remaineth vnto me. Euen ſo, of all your pride, of all your beautie, and of all the reſt of your worldlie pleaſures, wherein you fire your cheeſe felicitie: nothing but earth remaineth to your delycate body, and for your naked ſoule, the ritcheſſe of Gods mercie: caſt away therefore theſe fading ſhaddowes, and cleaue to the ſubſtaunce of aſſured thinges: conſider with your ſelues, that whatſoeuer you poſſeſſe, or whatſoeuer you vſe in this lyfe, it is but a vapour that ſwiftly ſlideth, and a falſe flame that quicklie fadeth, onely your good conſcience ſhalbe a braſen wall, and a Tower of defence for you, at the day of Iudgement, before the preſence of the omnipotent God, vnto whome if you will liue well, account all worldly thinges but ſmoke, ſo ſhall you not be preſſed downe with the vanities of this life, but that you may without feare of conſcience, lyft vp your eyes, to beholde the preſence of your redœmer, and raygne with him in that euerlaſting place of pleaſure.

A Spectacle for parents, wherein they may see, what *daunger happeneth by ouer much cockering their Children.*

VID deceat, non videt vllus amans, sayth the Poet Ouid: What ought to be, a louer seeth not. Which as hee spake of a wanton louer, so may it be applyed to a doting Father: who is as much ouercom with blind affection, as laciuious youth, w̄ inordinat and extreme passion. Which is a notable follie, and intollerable madnesse, that they whome yeeres, time, experience, and gray heyres should teach wisdome, and vnderstanding, should haue the eyes of their minde so blinded & couered, with the vaile of cokish loue, that they cannot see what is, by the right rule of reason required.

We see beastes, the more they feede, to be the fatter: Dogs, the more they are taught, to become redier: Trees, the longer they grow, to shoot vp higher: Birdes, in tract of time, to singe sweeter: Schollers, by continuance, to proue learneder: and euery thing by time, to ware perfecter, saue parents: Who, the longer they liue, are found fonder, and the more they learne by length of time, the folisher. What harme cōmeth in these daies by wanton pampering of parentes, the daily disorder of children, and theyr lewd demeanno^r euery where to be sene, can witnes what hurt it hath done in tmes past, the auncient records of antiquyties make mention, out of which (because there are infinite) I haue drawn one: wherein may be seene the too too passionat loue, of tender parentes, and the

the reward thereof, by a lewde lacivious Sonne, what fruite procéedeth of cockering loue, and how God punisheth such fonde fantastike affection, euen by that thinge wherein they are most delighted.

In *Grecia*, in the Countie of *Thessalie*, lined sometime a young man, named Leucippus: of wonderfull strength, of comelie beautie, and of fæmely personage: surpassing in giftes of Nature, all others in his time: In feates of war, he was very expert: & in courage of minde, no lesse valiant. In so much, that the name of Leucippus was in euerye mans mouth, and his valiant prowes praysed of euery person. The *Lycians* knew his force, & the Neighbour *Frontires* his valoure, whome he had often gauled with hotte assaultes, & dayly feared with fresh alarumes. And because he came of the stock of Bellerophon, he was the more feared of his enimies, and dreaded of the neighbour countries. His Fathers name was Xanthius, who had béene an happy olde man in this his sonne, had he to these giftes of nature, adioined good education, and added ỳ spurs of virtue to his forward inclination. But it happeth oftentimes, that the plant groweth crooked, ỳ is not underpropped: the ground barraine that is not tilled: the herbe withered, that is not watered: the horse stubborne, that is not sometimes spurred: and the Childe obstinate and lasciuious, that is not eft sones corrected. So Leucippus, hauing finished his wars, and liuing now at pleasure and ease in his Fathers house, hauing his father at commandement, and his mother at a beck, wanting nothing, but enioying all thinges, which either his eye could like, his harte thinke, or his tongue demaund.

His apparell, costlie and curious: his fare, dainty and delicious: his purse, full and superfluous: hauing his libertie abroad, and his lust at home, he fell to wanton dalliaunce: not with straungers, for then the fact had not been so noisious: but with his owne sister, a maide, ripe

also in yeeres, but rawe in virtues, of passing beuty, but of little constancie: whome, as nature had adorned with most rare, and excellent ornamentes of body: so wanted shée no costelie garmentes, nor riche iewelles, (the tieing baites to lust, and streamers of a lewd minde) wherwith to delight a wanton eye, or els to alure a lasciuious hart.

As her face was rounde and ruddie, her eyes gray and glassy, sparkling like two shining planetes, in a twinckling frostie night: As her necke was white and amiable, straight round & sœmly, bearing vp her head, like a white Iuory pillar: As her brestes were round & comlie, spread wt small blew vaines in decent order, like two bowles of fine white Allablaster: As her bodie was straight, small, and daintie, her midle slender and louely, such as coulde not by Arte, be carued out of the finest Marble: As her handes were white and liuelie, her fingers long, slender, straight, and sightly, excéding in cleerenesse the whitest Lilie. So did hee feede his gazing eyes vpon her beutie, without any check to his affection: imagining that shée passed Sthenobea, that loued Bellerophon: Ægina, that was forced by Iupiter: Or the snowe white nimph Galathea, that was more flourishing then the flowringe meddow, more slender thẽ a hasell wande, more wanton then the yong kidde, and more smothe and slicke then the siluer shell, washed continuallie with the Sea waues.

Helena was neuer deerer to Parris. Leda or Maia to Iupiter. Cynthia to Propertius, or Lycoris to Gallus: then was this nimph to Leucippus: The lokes of whose eyes he thought more bright and delightfull, then the beames of glittering Phœbus raies, whẽ they make their reflection vpon the shining Christall.

His whole ioye was in gazing vppon the beutie of her face, and in contemplating the rare workmanshippe of nature, bestowed so libgrallie vpon her body, so that in his conceit, he iudged the beutie of Venus, blackenesse,

and

and the fauour of all others deformitie.

But as the flye delighteth himselfe with the flame, till he be burned: the mouse with the chéese, till he be trapped: the Fishe with the baite, tyll he is hooked: So the idle gazing louer, féedeth his fancie vpon a faire face, tyll he be forced to crye out, *Vt vidi, vt perii, vt me abstulit error.* For as the smooth Amber, draweth vnto it the straw: the iet stone the néedle: the loadstone the iron: the Boras the goulde. So doth beutie bewitch and attract the wandring eye, mooing pleasure at the first, but bréeding sorrow at the last: like to the sting of Aspis, that in the begining prouoketh a titling pleasure, but after a while bringeth a painefull death: or as the stone Pyrites, that being lightlie touched hurteth not, but being broken or brused, burneth the fingers.

Arsenius would not behold a woman, and being demaunded why, aunswered: *Cogitationes sunt velut pictores, animum perturbantes, ex commemoratione illorum quæ videntur.* That the thoughtes of a man were like painters, that are troubled in minde, through remembraunce of those things which are seene,

It is written of one that would not touch his mother, and being asked why, aunswered: *Caro mulieris ignis est.* A wōans flesh is fier. But Leucippus would not cast downe his eyes wt Alexander, nor turne away his eies with Olitomachus, nor moderate his eyes with Bellerophon his auncitour: whom the beutie of Stenobea could not tempt, nor her wanton trickes alure, to violate the purity of his chaste minde: for had he but shut his eyes with Pion, or made a couenant with his eyes like Iob: He had not béene as an incestuous Machareus vnto Canee, or a poluted rauishing Amon vnto Thamar.

It is written of Augustine, that he woulde not dwell with his sister, and being demaunded the reason, sayde: *Malum est videre feminam, peius alloqui, pessimum attingere.*

It is euil to see a woman, worse to talke with her, but worst of all to touch her. Which degrees of temptation, sight, speech, and embracing, because they are not warily auoyded of many, but carelesly frequented of all: while they merrily daunce dame Venus round, clapping lustie Lais vppon the lippes with vnspeakeable delight: & beholding Phrynes naked brestes, with the Iudges of Boætia: It falleth out many times, that they, eyther become more beggerlie then Irus, and more poore then Codrus: or being infected with Lue Venerea, they proue more lepros then Medeius, or more scabby then was Manilius Cornutus: and in the ende some lothsome Counter theyr lodge, or some loose spittle, theyr harbour.

But to returne to Leucippus, whoe was nowe so inchaunted with the sight of his sister, that by day he could not eate, by night he tooke no rest, the impression of her feature was so printed in his thought, as absent he sawe her, dreaming he beheld her, and what so euer he did, his minde ranne vppon her.

This sweete poyson for a time he seemed to digest, but in the ende it wrought so strongly that it burst out: For the inward thoughts and passions of his troubled minde, had so chaunged the outwarde forme of his bodie, that his Parents iudged hee had gotten some pining consumption, which they feared would dissolue nature in him, and suddainly hasten his ende.

The tender Father to preuent sickenes, sent for the best approued Phisitions: but neither by veiw of his vrine, or feeling of his pulse, could they demonstrate ỳ cause of his disease: May Appollo, the father himselfe of Æsculapius, (and as the Poets faine, the God of Physicke) coulde not with all his arte, cure this corosiue, crept so neere the hart of Leucippus, for: *Amor immedicabile vulnus.*

Thus was his colour chaunged, his flesh deminished, his bodie weakened, his beutie altered, his stomacke de-

cayed,

cayed, so that a man may say with Terence. *Dii boni quid hoc morbi est? Adeon homines immutari ex amore, vt non cognoscas eundem esse?* Good God what disease is this? that men shoulde so be chaunged through loue, that one can not knowe a man to be the same he was. In Eunucho.

His Mother seing the feble state of her Sonne, commeth to him, and familliarly communeth with him, concerning his greefe: and better ayming at the marke of his maladie, with the rouing arrowes of her suspicion, shee hittes the whyte of his affectiones. She saith, sonne, I see by thy complexion, so soddainlie chaunged, that it is not any affect of thy body, but some violent passion of thy minde, that hath brought thee into this erased state: I knowe thou art younge, and that those of thy yeeres, are subiect to the amorous passions of vnconquerable Loue: Neither haue I my selfe forgotten, what force remaineth in affection, whereunto in youth I found my selfe inclyned: Wherefore, if fancy hath snared thee, or beautie bewitched thee, or loue subdued thee, tell me what shee is. I will either by wordes, by welth, or by wile, procure her to yelde vnto thee, were shee neuer so neere, or deere: yea, though shee were thine own sister, borne as thou art of mine owne body.

O foolish Parentes: O fond mothers, of you it may be truly said: *Matres ōnes filiis in peccato adiutrices, et auxilio in paterna iniuria solent esse.* Mothers are wont in naughtines, to be helpers to their sonnes: and an ayde vnto them, in displeasing their fathers. O dotinge mother, that to feede the fancie of thy sonne, wouldest defile nature, in breaking her ordinaunce: Condemne thy Children, by incestuous copulation: staine thy stocke by a shameles instigation: And damne thine owne soule, by this vnnaturall prouocation. But thou caredst not to kill thy selfe, thereby to procure thy sonne life, through enioying his filthye, shameles, and incestuous pleasure. Terren. in Heu.

Like

Like Agrippina, the mother of monstrous Nero, whoe ambitiously hunting to haue her Sonne Emperour, was told by the Chaldæans, (of whom she demanded his destiny) that hée should raygne, but that hée would kill her: shée annswered, *Interficiat, modo imperet*: Let him kill me, so hee be Emperour. Which thinge by Gods iudgement, hée afterward accomplished. For when shée too sharpely reprooued his dealinges, he not able to abide her first sought diuers meanes to poyson her, but when her sawe shée had preseruatiues against it: he gotte her by a wile into a bote, made in such sorte, as it might soone by the waues be broken. But seeing then shée had by swimming escaped, as voyde of all counsell he first defiled her, and after commaunded she should be slaine. Sueto

Leucippus at these woordes of his mother, was suddainly reuiued, his courrage was kindled, his blood was inflamed, his colour amended, his strength increased, and knowing assuredly, that his mother spake vnfainedlie that shée would graunt any thing, rather then see tym perish: he opened vnto her the secretes of his harte, and tolde her, that the beautie of his Sister, had made suche entry into the wales of his thoughtes, as except he enioyed her company, he was not able to indure the batterie: but that the pining thoughtes of consuming loue, would shortlie finishe vp, the vntimely course of his youthfull dayes: May. he tolde her, that vnlesse shée would helpe him in this action, he would with his owne handes desperatly finish his owne life.

Such an one was Caunus, that incestuously abusing hys sister Biblis, after wardes with repentaunce, slewe himselfe. Ouid. lib. 9.

Such an one was Themison, of whome Martiall speaketh, writing to Fabulius. *Quare non habeat Fabulle, quaris vxorem? Themison habet Sororem.* Fabull, doost thou demaund when Themison will wedde? he néedeth not, because Suto. cap. 24.

cause he takes his sister to his bedde.

Such was Caligula, that beastly incestuous monster, that poluted his three sisters: for which incest, he named himselfe Iupiter. Sueto. cap. 24.

Such an one was Commodus the Emperour, Papyrius Romanus, Iohannes Ariminensis, and Amon, the sonne of Dauid: al w̄ liuing incestuously, most miserably ended their lines: eyther with desperation of minde, or shame of men.

These are the fruites, (or such like) that proceede of wanton cockering, and want of good education: for commonly we se such parents such children.

Κακοῦ κάκιον κακὸν ὠόν, Of an euill Rauen, an euill egge.
Ex improbo patre, filius improbus: Of a dishonest Father, commeth (for the most part) a dishonest sonne.

Qui viret in foliis, venit ex radicibus humor:
Sic patrum in natos, abeunt cum semine mores.

The humor in the leaues that springes,
from out the roote doth flowe:
So Parentes manners with their seede,
into their sonnes doe goe.

What Childe but one past shame, could so shamefully discouer to his mother his vncleane harte? what Sonne, but one past all feare of God, or care of honestie, durste demaunde of his mother, such an vnnaturall, filthie, and detestable thinge? what mother, except some adulterous Clytemnestra, or some vncleane Mesalina, would haue condiscended to so shamfull and foule an action?

He had no sooner demaunded, but shee graunted: and bydding him be of good cheere, promised forthwith to accomplish the thing he desired: wherefore, calling vnto her the maiden, she went about w̄ such filthy rethorique as her corrupt nature yelded, like a whorish Aphra: Or

an olde bawdy Dipsas, to perswade her daughter to thys incestuous practice.

She as a young wanton Heyfarre, trayned vp in no good or honest exercise: but taught, and instructed, in all lasciuiousnesse and vanity: hauing her eares before open, to euery wantō woer, her eyes gazing on euery young mans feature, her handes exercised in aunswering letters, and her fæt practised in dauncing with louers: needed no long labouring to be perswaded, nor any curious wordes, to be entised: And so much the sooner was she wonne, because shee sawe her, whom nature, yeeres, shame, and grauitie, shoulde haue moued to honestie, to be the cheefe motiue & agent, in this filthy action. Wherfore small perswation serued: The dry wood quickely burneth: Oyle and Pitch soone flameth: Softe ware easilie melteth: Sulphurey Brimstone, lightly kindleth: dry Gunpowder easily taketh: And wanton youth is soone drawn to lust. In breefe, the detestable mother, mistris, and teacher of filthinesse, lyke Caluia Crispillina, the beastly schoole mistris of luxurius Nero, caused them both to sleepe together: that they might glut themselues, in their beastly and vnnaturall pleasure.

At the beginning, a certaine feare, accompanied with some shame, did affraye their mindes, in the midst of their pleasures: for conscience, the witnesse of all, euen the most secrete actions did accuse them, and nature, the teacher of chastitie and cleannesse (in reasonable Creatures,) did checke them, for such foule lust, and distained pollutions. But after some small continuance in their wickednesse, custome had so tangled them in incest, and vse so inured them in fylthinesse: that without all feare, eyther of God or man, and past all shame, either of nature or kinde: they dayly practised their abhominable pleasures. *Adeo, grauissimum est imperium consuetudinis.*

Yet there remayned in them a fretting furye, which dayly

dayly tormented their Consciences, with remembraunce of their execrable dædes: for, *Conscientia grauis pondus:* The Conscience is a heuie waight. This is the Hell, wherwith wicked personnes are tormented in this life: for we must not thinke as Tullie sayth, that they which haue committed any euill, are feared & frayed, with burning brandes, and torches of the furies: No, euery mans deceit and proper sinne, doth enrage him: euery mans wicked togitations, and naughty conscience doth terrify him: these are to the wicked. *Assiduæ, domsticaque furiæ:* The dayly and familar furies: that day and night take punishment of offenders. Pro Sex Roscia.

So were the mindes of these vnlawfull louers troubled, that by daye their spirites were tormented, and by night ther consciences vexed, w̃ sundry straunge & fearefull dreames, which made their slæpes vnquiet, and their ioyes vnsauorye.

Thus they continued a certaine time vnknowne to their father, who, though he had tenderly brought them vppe: yet peraduenture would not haue beene partaker with them, in such vncleanesse. At length the matter was known to a young man, to whom the sister had bæne betrothed; He not able to containe it: but being mœued with reuenge of this his incestuous louer, (for oftentimes: *Amor vehemens, in extremum mutatur odium:* Violent loue is chaunged into extreme hatred.) openeth the matter to to Xanthius their father, but tolde him not that it was Leucippus, for he kept that vnto himselfe vppon purpose. Wherfore Xanthius taking the matter very displasantlie, vsed great diligence, whereby to catche the corrupter of his daughters chastitie: And therfore willed this secret accusor, to informe him of it at such a time, as hee might take them napping. Which he did sone after: when accompanied with certaine of his frændes, he brought the olde father at midnight to their Chamber.

Leucippus, a little before their comming awaked, and was telling of his sister, what a dreadfull dreame had suddainly waked him from sléepe: He sayd, that he seemed to sée two young Turtles, billing and nibbing lovingly in their nest, when suddainly the olde cocke with his bill, as not abiding their familiaritie, first peckt out the eyes of the young female, and after tore out her harte: the young cock, as not abiding the cruelty of ỹ sire, in revenge of his Loue, pursued the olde vnto death, and afterwarde with sorrowe for the losse of his mate, flew vp and down, with great greife and lamentation, till he consumed his life away with pensiue thought.

Hée had scarce ended his talke, when Xanthius suddainly burst open the doore. The mayd spéedily lept forth, and with hope to hide her selfe, conveyed her selfe behind the doore: Wherefore her father thinking it had beene he which defiled his daughter, without regarde, like a raging Athamas, or a revenging Orchamus, with his dagger he stabbed her hastyly to the harte.

Leucippus hearing her dolefull and sorrowful grones, which shée pittifully caste forth, before shée yéelded her last gaspe: raging also through loue, neyther regarding through revenenge whom he strook: stept hastily to helpe her, and forcibly wresting the dagger out of his fathers hande, like a fatall Oedipus, or a cursed Heraclius, moste desperatly he slewe his father: Sending his murthering ghost after his incestuous sister, not down the riuer Styx, or sorrowfull Acheron, to appeare before the Judge Radamanthus, Æacus or Minos: But downe the darkesome path, into the sulphury lake, where Lucifer and Belzebub sit in seates of burning Brimstone, to torment the soules and bodies of the wicked.

This his dreame, in some part appeared trewe, which presaged the miserable ende of his father and sister: the reste in sequence will followe.

Now

Now least any should catch occasion by the euent hereof, to coniecture what may followe of euery motion, some thing shall be set down concerning dreames, because many are fond to giue credite to euery such fancy.

Of dreames there may be many and sundry causes, and diuers kindes. Homer Poetically setteteh downe two, the one true, the other false.

But the learned of later time, make foure, the one ἐνύπνιον, which may bee called naturall: which happeneth so often as our mindes beinge oppressed with cares, are disquieted. Or when some thinge which we haue seene, heard, handled, or imagined by day, doth trouble our mindes by night. From whence came the prouerbe. *Canis panem somniat:* The dogge dreameth of breade. Or when some temperature or passion, either of the bodie, or the partes happeneth: or some abundaunce of humours, or flure falling into the partes endued with sence, do moue in the braine φαντάσματα, sightes or visions.

The second they call ὄνειρον or ὅραμα, which are Præsagientia, dreames that foretell some thing to come: which differ from the naturall, for though they are formed of the braine, yet that happeneth, *Remotis, et antecedentibus causis:* For they are not stirred vp as are the naturall, by some abundance, or qualitie of humours, by any affections, or temperature of the partes, but by a naturall force of the Starres, through a perceueraunce of that which is towardes: which striuing to come to a knowledge of things imminent, with the thought thereof mooueth the braine, & so studying of thinges to come, one after an other, formeth these manifest visions: sometimes without ambiguitie or doubtfulnesse, sometimes obscure and ambiguous, according as the sence in man is either sharper, or blunter.

For as by nature some man, is a better musition then an other: some a sharper Poet: some, a cunninger Geome-

trician: some a quicker and, readier arithmetritian. So by nature, some man conceiueth better then others: and as it were by a secret sence, deuineth before, what things will followe.

After this sorte Antonius Musa, Phisition to Augustus, before the battaile in Philippis, with Cassius and Brutus: dreamed that the Tent of Augustus, standing on the fortresse, was taken away: neither was hys dream false, for in fight the souldiers there being chased, the tent was borne away by Brutus.

So dreamed Astyages, king of the Medians, that the water of his daughter Mandanes, drowned & ouerflowed, all Asia. So did he dream also, that a vine sprong out of his daughters wombe, which with ỹ broade braunches thereof, should shadowe all Asia: She afterward was deliuered of Cyrus, which subdued the kingedome of Asia, and so fulfilled his dreame.

The frendes of Ptolemæus, which slewe Seleucus, of Macedon, dreamed they sawe him therefore brought into iudgement by Seleucus, where Vultures and Wolues sate in Iudgement: who when they had heard the cause, tore him in peces, and deuided amonge them his flesh. This dreame fell out true: for not longe after, hee was slayne by the Galatians, a people of the lesser Asia: and so amonge other carcases, he became a praye to the wolues, and Vultures.

Polycrates daughter, seemed to see her father a lofte in the Ayre, washed by Iupiter, and annoynted by Phœbus: Her dreame came to passe. For he was after taken by Orantes, the Lieuetenant of Darius, and hanged: when being scorched with the sunne, hee was anoynted with his own fatnesse, and washed also by the showers that fell from heauen. These and such like, are euery where conteyned in Hystories.

The thirde sorte they call Θεῖον ὄνειρον. That is: *Somnium diuinum*, Dreames, which the holy Scriptures affirme,

syme, were procured by God himselfe: Not sent confusedly to all, nor to suche as after their owne opinion, loked for peculiar reuelations: But giuen to the holy fathers, and Prophetes, at the will and pleasure of God: Neyther concerning trifles, and matters of no moment, but touching Christ, or the gouernment of the Churche, or Empyres, their orders, and mutations, with other straunge euentes. To these, God gaue alwais certaine testimonyes, as the gift of interpretation and others, that it might appeare, that those thinges happened not rashely, nor procéded by nature, but were giuen, and sente from GOD.

Such were the dreames of Iacob, of Ioseph, Pharo, and Nabuchodonosor: which are now ceased, with thers interpretations.

The laste they call δαιμόνιον ἐνύπνιον That is: *Somnium diabolicum*: A deuilish dreame. Of this sorte were all those, which the deuill in times past deluded the heathen withal, when lapping themselues in the skinnes of their sacrifice, they laie at the temples of their Idolles, to vnderstande suche like delusions.

Thus slept the Lacedemonians, in the temple of Pasythea, one of the graces, otherwise called Euphrosyne.

It was thought also, that Æsculapius did reuele ỹ truth of dreames, & by them gaue reuelations: for which cause, his Temple in *Gracia* was had in great honour.

The Calabrians were wont to alke Counsell in suche sorte by dremes, of Podalyrius the sonne of Æsculapius: when couering his graue with Lambe skinnes, and wrapping them selues therin they expected some straung and prodigious vistons.

Of this sorte, also were many other dreames, which procéded from the deuill: ἀμφίβολα καὶ αἰσχρὰ, Ambiguous and obscure. Either confirming manifestly they re filthy wickednes, or demaunding an abominable worship of their Idols,

Idoles, yea some also which sometimes betokened sad and tragicall punishments of their vngodly & wicked déedes, as effects caused by a guiltie conscience. Of this last wee haue example in Brutus, to whom a fearful vision appeared in his sléepe, before the last conflict that he had at Philippi, saying to him, *Brute, tum ego sum genius malus, in Philippis me videbis.* Brutus I am thine euill spirit, thou shalt sée me at Philippi. After which hee was at that place ouercome by Augustus, and there with despaire slew himself. The wicked, proud, tyrannous, ambitious, and lasciuious, haue euer these fearfull visions, as forerunners and deuiners of their sorowfull punishment: so had Leucippus a iust demonstration of his deserued punishment, arising from the ground of a gailed conscience. Wherefore of his and such like dreames we may conclude, that they are deuilish predictions, arising of a deuilish, wicked and guiltie mind, possessed with the spirite and power of Satan.

Leucippus hauing thus wretchedly slaine his father, forsaking lands, riches, and whatsoeuer he had in Thessalie, fled into Creete: but from thence hee was driuen by the inhabitants, who hauing heard of his parricide, abhorred that he should remaine in their Iland. It séemed these men hated ẏ manners of ẏ Indians and Massagets, who slay their parents when they are olde. For they reteyned the law of the Romanes, who were sworne not to kill, no not their enemies, except they were moued thereto by great necessitie.

Romulus thought it vnpossible that any man should kill his father: being of that opinion, that it was a monstrous thing, that any bearing the figure and fashion of man, should excell beastes in crueltie, depriuing them vnluckily of life, by whom he enioyed the comfort of light and swétnes of life. And therfore he would make no law for parricides, but conteyned it vnder the law of homicide or manslaughter.

Six

Six hundred yeares had Rome béene buylded, before euer it was stained with this wickednes: when too soone it appeared, that some would degenerate from nature, semed it neuer so much vnpossible.

At that time Lucius Ostius shewed himselfe the first that killed his father.

After him, when Rome was turmoyled with Ciuill warres, Annalis the Prætor being by proscription banished, and hiding himselfe where he thought himselfe safe, was betrayed by his owne sonne. And being not contented that he had betrayed his father, seized on his Fathers goods, which he receiued from the bloudy officers named Trium-viri. But by the iudgement of God hee was iustly slaine in his drunkennes, by those whom hee had sent to apprehend his father.

A notable example of paricide, like which may hardly be any read, is to be seen in Darius the sonne of Artaxerxes Mnemon, who hauing an hundred and fifténe sonnes by sundry concubins, had but thrée in lawfull matrimonie, Darius, Ariarates, and Ochus. The father (partly to preuent contention in the kingdome after his departure, but chiefly for an exceeding loue he bare to Darius:) made him king, and placed him in the kingdome before his death, contrary to the custome of the Persians, who neuer substitute any king during the life of another. Cæleb. lib. 6. cap. 39.

Darius being now in possession of the crowne, requited not his father with loue and thankfulnes, as nature and duetie required, but most wretchedly and vnthankfullie, nay rather vnnaturally, tooke councell how to kil his father. And that which is wonderfull, imparting the matter to fiftie of his brethren, hée coulde not find one of them that would laye handes vpon him: so greatly they hated paricide.

Moreouer, Artaxerxes had a wife named Aspacia, which for her excellent beauty and wit, was named,

Melant. Chron. Chario.

καὶ καλὴν wise and beautifull, whom hee tenderly loued, Darius hauing not yet demaunded of his father any gifte, according to the manner of the Persians (who graunted their kings whatsoeuer petition they made as soone as they were constituted kings, and placed in their seates,) required his father to geue him Aspasia, whom he had not long before gottē in the tents of Cirus, his father (though loath to forgoe her, gaue her to him: yet afterward repenting himselfe of the deede, tooke her away againe, & made her Sacerdotem Solis, a priest of the Sunne, because such professed continuall chastitie. Hereupon was the malice of Darius encreased, wherefore consulting with Tiribazus, at a time appoynted, with armed men he brake into his fathers chamber, purposing to kill him: but his father being therof before admonished, fled, and so escaped the hands of Darius: Tiribazus and the rest were slayne by Artaxerxes guarde. Darius was after taken, and the matter being in iudgement by the Princes of the land (for the father himselfe woulde gyue] no sentence of his sonne,) they put him, his bretheren, & Artexerxes wiues, altogether to death, for a memorable example. This punishemnt followed his ingratitude, disobedience, & filthie incestuous lust.

Such an one was Euandrus, that slew his father.

Also Ptolomeus, that for killing his father was sirnamed φιλοπάτωρ, which name was geuen him ἐπιχλευασμῷ that is, in scorne.

Many other such, haue stept vp in this last iron age: to make a rehearsall of whom would be too tedious, wherefore I let them passe. But concerning the punishment appoynted after among the Romanes, it shalbe worthie noting to consider therein the wisdome of the law-makers. For (as Cicero saith) most wisely did our elders deale, who vnderstanding that there is nothing so holie, which boldenes might not in time to come violate, did therfore deuise a notable punishment for paracides, that

Pro Sex. Rosci.

those

those whom nature her selfe could not containe in duety, might be by the greatnes of punishment from euill doing remoued. Such would they haue liuing sowed into a sack and so to be cast into the riuer. For so woulde they that that man should of the nature of things be depriued, that he should sodenly lose the ayre, the sunne, the water, the earth, and all those things of which all things are saide to be ingendred and framed: which had slaine him by whom of these things he enioyed the benefite.

They would not his body should be cast to wild beasts, least the beasts hauing touched such a villain, should become more cruell. They would not hee should bee naked throwen into the riuer, least the sea should with his bodie be defiled, which is woont to purge those things that are polluted. In briefe there is nothing so vile, or so common, of which they left them any portion.

For what is so common as aire to the liuing: the earth to the dead: the sea to the drowned: the ground to them that are cast forth vnburied: Yet these while they liue, so liue, as they cannot draw breath from heauen: so die, as the earth cannot touch their bones: so wallow they on the waues, as they are not washed: so are they cast vpō land, as they rest not, no not vpon the rocks.

The manner of their punishment is more plainly described by Modestinus ỳ Lawier, writing *De lege Pompeiana*, Pompeius ordeined that he that had killed his father, mother, grandfather, or other of his blood, should first bee beaten *Virgis sanguineis*, or rather *Sagmineis*, with rods of veruen, a short pricking hearbe, wherewith were made brooms to swepe the table of Iupiter, as Plinius saith. After he should bee sowed into a sack made of a Bulles hide, with a Serpent or Viper, a Cock, a Dogge, and an Ape, which done, the sacke to be throwen into the sea, if it were neare: if not, into the nert riuer: if no riuer were neare, thē by the constitution of Adrian, he should be cast

Digesto. lib. 48.

Plin. lib. 25. cap. 9.

forth vnto beasts.

These creatures were sowed into the sack with him, partly that his torment might be the more through the naturall enmitie betweene these liuing things. For the Viper hateth the Cock, the Ape the Dogge: partly also that that the viper flying from the Cock and seeking some hole to hide her, might creepe into the mouth of the caytife, and so entring into his body, might gnawe out his entrayles, as she doth the sides of her mother: but chiefly for the naturall conditions wherein these liuing things doe represent a paricide, for the Cock, the Dog, and the Ape, will kill their Sires by whom they were procreated and ingendred: and the Vipers also haue the like qualitie. For the male in generation putteth his head into the mouth of the female, and palleth hys seede downe that way. The female beeing by nature greedye of the seede, with a luste thereof through an exceeding pleasure, byteth off the head of the Male. The young within her not tarrying their maturitie, gnaw out their mothers sides to come forth before their time. So the generation of the young, is the death and destruction of the old.

But to auoyde tediousnes we will returne againe to Leucippus, who rouing and raging vp and down as a fugitiue, driuen from one place into another, came into Ephesia, where he possessed a Region named Cretinæa, by meanes of Leucophrya, the daughter of Mandrolita. Her he allured to wanton lust, and with her liued also in filthy fornication a long time: till at the length, by the diuine iudgement of God, she fel to loathing of him, with whom she had liued so lewdly, and therfore shortly after, when the City was besieged, she betraied both him and it to the enemies.

So was he taken prisoner by those whom Admetus sent out of Pheris. Afterward he was imprisoned, where with dispaire and conscience of his wicked deeds, he pined away

away with torment of minde. First scratching out his eys that hee had so fowly abused in luste: then byting of his tongue which he had so lewdly vsed in sinne: howling and crying out against the too much lenitie of his father, and cursing with bitternes of soule, the cockering of his mother, by the meanes of whom hauing the reines of liberty in youth, he liued without order, or discipline in riper age. And so with continuall plaints, and ceaslesse moanes, pyning and tormenting his restles minde, in despaire of mercie, and without hope of fauour, he finished the course of his wicked life, that it might of him be said, Πονηρᾶς βιοτῆς, πονηρὸν ἐστι καὶ τέλος. Chrystosto. Of an euill life commeth also an euil ende.

His mother beholding the miserable end of her daughter, her husband, & her sonne, being pricked also in minde with sting of a wicked conscience, (for that by her procurement her daughter was defiled, and after murthered, her bloud distayned, her stock defamed, her husband killed her sonne banished, finally imprisoned, and so wofully & wretchedly pined and consumed) fel mad, running vp and downe like a furious woman, frantike and raging, deuising also sundry and manifolde meanes to finish her desperate life: from which attemptes shee was oftentimes stayed by some of her frendes, that went about to preuent her: Yet at the last as a reward of her wickednes, hauing found opportunitie, she desperatly, and dolefully, with her owne hands hanged herselfe.

And here was the Catastrophe and sorowfull ende of her stock soone cutte off before their time, to veryfie that which was spoken of the wicked by Iob: His roote shall be dried vp beneath, and aboue shall his braunch bee cutte downe. His remembrance shal perrish from the earth, and he shall haue no name in the streete. Iob. 18. ver. 16. 17. 18. 19. 20. 21.

In this spectacle may be séene the hurts that procéede of naughtie and wanton education: herein may be beheld

the corruption of childrens nature being ill framed: the contempt of a sonne being ill instructed, the punishment of incest and nature abused: & the plague of parents, when children are not corrected.

Now I will conuert my pen to Parents: not to parēts wise and godly, but to the foolish, and those that bring vp their children carelesly. Euen to you parents, that forgetting you haue bāne children, and subiect to all infirmitie, giue your children the bridle, and let them run at liberty, that to your owne woe make them wantons, that make them pricks in your sides, thornes in your eyes, & swordes to your hearts, that thinke a little correction will brēd in them a consumption, which thinke if you moue them to feare, it will driue them to a feauer, if they fēle the rodd they will take no rest, if they smart with the wand it wil take away their witte.

How should I beginne to enstruct you? what course should I take to teach you? what arte can I vse to perswade you? If I counsell you to correct them, ye will say I am seuere: if I let you neglect them, I endanger your soules, and procure your sorrow. Yet were it better to warne you in time, then that you repent too late, lest your affection brēde in your children such an infection, as their disease become deadly to them, dangerous to your selues, and hurtfull to the common weale.

I haue in this historie giuen you a spectacle wherein you may beholde and sēe your owne follie: Nowe I will wipe it againe, that you may more clērely sēe your spots, and imperfections. If by my spectacle I any thing helpe your sight, so that thereby you view your infirmities, I shall be glad: but more ioyfull, if in your childrens education you vse the same to their amendment.

I will let you sēe then by what meanes you spoyle your childrens youth, and how by doting you defame your honourable age: that seeing it ye may sigh: and sighing yee

may

may sorow: and sorrowing ye may repent: and repenting ye may amend the faults, follies, carelesnes, cockering, and want of correction, wherewith you marre their education, and neglect their discipline.

The naughtines of children, and their wante of good manners, is euery where in these dayes lamented, and generally blamed of al: but where the fault is euery man cannot finde. Some accuse the corruption of the age, saying that by how much the world is older, by so much it is the worser. Some lay the fault vpon the corruption of childrens nature, complayning that they are redy & prone to al villany, but nothing addicted to vertue. Some blame the naughtines of Parentes, which spoyle their children by their ill example, and marre them by their wanton education. Others crie out vppon their teachers, saying they haue ill schoolemasters to instruct them, and foolishe tutors to gouerne them.

Thus are the opinions of men diuers, the complaintes common, the causes iust, the abuses great, the case lamentable, but the amendment little.

The speciall cause whereof remayneth in deede either in parents alone, or in parents and teachers together. Now how either or both ioyntly doe spoile their children, shalbe briefly shewed.

Parents first therefore through a feminine fancie and fond folishnes, spill their children *nimis indulgendo*, by too much cockering. This happeth two wayes, when they either loue them to tenderly, or correct them to slenderlie. By both which things they indurate and harden them in euill, making them to be careleſſe of all duetye and honestie.

By meanes of this immoderate loue (which may rather be tearmed hate) they let them haue what they list, say what they list, & doe what they list: and that is more, they suffer them to go whether they list without controlment

ment. Hereupon it happeneth that the fieldes are so full, and the Theaters so thwacked with youth. Hereof it commeth that play-houles are so farced with yoong men, and the seates so beset with tender maydes: who being tricked vp in pride, and hauing their libertie and pleasure, come to gape and to gaze, to see and to be seene, as Ouid saith *Spectatum veniunt, veniunt spectentur vt ipsæ*. O Parentes know you not that this one libertie, is the onely spoyle of your childrens chastitie? are ye ignorant that this place is a mould, wherein may be new changed your daughters mindes? haue ye forgot that to this place as to a sincke, gathereth the filth and scumme of our cittie? Remember yée not that there your daughters eyes are bewitched, their eares inchanted, their persons courted, their bewties viewed, and their heartes allured to euill? If ye know it not then now learne, that this is the onely bulwarke, where lyeth the shot of sinne to batter theyr soules: that this is the chiefest hooked bait that the deuil layeth, to catch their virginitie, and to marre womens chastitie.

Lib. de Spectaculis

Tertullian telleth a story of a woman (for the trueth wherof he calleth God to witnesse) that vsing their Theater, came from thence possessed with a diuell: And when the wicked spirite was coniured to answere, how he durst enter into a faithfull woman and a christian. He boldly replied, that he had iustly done it, because (sayth he) I haue found her in a place dedicated to my seruice.

From these places keepe your sonnes and daughters, O ye parentes, and reine them in that they ronne not at libertie, be not so ouercome with affection, to breed your childrens destruction, that you may say with Laches in Terence, *Etsi ego meis me omnibus scio esse apprime obsequentem, sed non adeo vt mea facilitas corrumpat illorum animos.* Though I knowe that I am tender and louing to all my childr̃: yet not so that my gentlenesse marre their minds.

In Hecy.

Your

Your children are not borne for your owne delightes and pleasures, but for the glorie of God, the benefite of his Church, and the comoditie of the common-wealth. As the heathen man Cicero could say. *Suscipisti liberos non solum tibi, sed etiam patriæ, qui non modo tibi voluptati, sed etiam qui aliquando vsui Reip. esse possint.* Thou hast children giuen thée, not for thy selfe, but also for thy countrie, who may in time to come be not only to thy selfe a pleasure, but also a commoditie & seruice to the common-wealth. Wherfore seeing that to this end they are lent thee, so order them in time, as they may be méete for this purpose. Lib. 5 in verrem.

Many parents are so besotted in fonlish loue, that they thinke if they should strike their children, it woulde kill them, if they should correct them, it woulde spoile them: and some subtle wantones haue so well got the bent of their fathers bowe, that if they taste but a little of the rod (which happeth very seldome) they will be sicke: then eyther their head doth ake, or their heart is sore: the fond father not looking so farre into his childes disposition, repentes him then that he gaue hys sonne correction, hée forthwith beginneth to mone him, and with fayre words againe to make him whole, that before was but sullen sicke. O doting father that so art blinded in thy sonne! O simple man, that will be deceiued with a childe! Then his sonne must be reuiued with a new cote, a new cap or some new toy or other. So that by this meanes the childe becommeth worse then at the first, and knowing his fathers inclination, can better tell how to rule his father, then the father knoweth how to gouerne the childe.

Against these parentes doth Chrisostome speake, *Patres & matres corpus suorum natorum amant, animam autem contemnunt: desiderant enim illos videre in seculo isto, & non curant quid sunt passuri in alio, &c.* Fathers and mothers loue the body of their sonnes, but they hate their soule, they couet to see them well in this worlde, yet care not Super illud Mat. accessit ad eum, Mater filiorum Zebed.

what they shall suffer in another: some fathers prouide for their sonnes riches, some honours, but none prouide God for their sonnes: they buy their destruction verie deare, but wil not take their saluatiō though it be giuen: If they see them poore, they sorrow and sigh, but if they see them sinne, they are nothing sad: whereby they shew that they are fathers of their bodies, but not of their soules.

1. Sam. cap 2. Such a doting father was Helie, that smoothly told his sonnes a faire tale, but vsed not the authoritie of a high priest in correcting their foule abuses: for which, both he and and they were iustly after punished.

2. Sam. cap. 18. Such an one was Dauid though hee were a prophet, who when his sonne Absalon went about to driue him from his kingdome: though he made warre against hys father, though he had slayne his brother Amon: yet the tw tender father, when he sent out Ioab, Abishai and Ittay against him, commanded them to intreat Absalon gently for his sake: and when newes was brought of his death, he went vp to his chamber & wept, crying and howling out, O my sonne Absalon, my sonne, my sonn, would God I had dyed for thee.

Gene. cap, 34. Such a fond father, was Hamor the father of Sichem: which was so easily moued at the intreaties of his sonne, both to change his religion, and to imbrace another vnknowne to him, as also to be wounded in his flesh, foolishly to fulfill the lust and pleasure of his sonne: whome he ought rather at the first to haue reproued with sharpe words, and to haue corrected with smarting stripes, for his forcible fornication, in rauishing Dinah.

Valer. Max. lib. 5, cap. 9. Such an one was Lucius Gellius, that had borne in Rome all offices euen to the Censor: who knowing assuredly that his sonne had defiled his wife, being his mother in lawe: and taken counsell also howe to kill him: would not punish him: but in a whole Senat cléered hys sonne

sonne of suspition, and gaue him leaue to defend himselfe by excuses: And hauing thoroughly knowne the cause, yet quit him of his purpose, and by his owne sentence freed him.

The same Valerius writeth of a certaine father, who vnderstanding that his sonne went about to kill him, could not perswade himself that he was of his blood, that purposed so vile a thing: wherefore thinking his wife had trod awrie, he humbly besought her not to hide this thing from him, namely: whether he were put in place of another, or that she had conceiued him by another man. After when she had sworne and protested he was his owne: being perswaded therof, he led his sonne into a desert place, where when he came, hee gaue him a sword which he secretly brought with him vnder his gowne, and there offering him his throat, bad him strike, saying, he neede not prepare any poyson, nor hyer anie ruffianly theefe, to performe the worke of a paracide.

This deed of the father so sodainly changed hys sonnes mind, that he presently threw away his sword, and humbling himselfe, cryed out. Liue O father: And if thou canst be so kinde, to suffer thy selfe to be intreated, let thy gentlenesse exceede my disobedience, neither let my loue be thought the lesse because it springeth from repentance.

Though this fell out well in accident, yet was it the part of a fond father, to venter his life vpon the triall of a conspiratiue sonne: whome he knew not whether naturall pietie, might moue to a sonne like pittie.

This indulgence maketh that *patris authoritas vilis sit apud liberos*, the children contemne and despise the authoritie of their father: which happeneth because they spare the rod, and spoyle their youth: for the rod is the weeding booke, to plucke vp the wanton weedes, from out ỹ ranck ground of a yoonglings minde. As saith Salomon, foolishnesse is bound in the heart of a childe, but the rod of Leu. 3 decad.

Pro.22. ver.13. correction shall driue it awaie from hym.

Wherefore if thou minde to haue vertuous children, be prudent in their correction, be not too pitifull: For as there is *misericordia puniens*, so is there *crudelitas parcens*. As thou mayest be mercifull in punishing, so mayest thou be cruell in sparing. If thy sonne haue a wound in his body, thou wilt labour and trauaile to haue it healed, how much more cruell then art thou to his soule, if being wounded and corrupted with sinne, thou take no care to haue it cured.

Wherefore if thou see thy childes eyes wander after vanitie, withdraw them: if thou beare his toonge offend in blasphemie, correct him: if thou perceaue his eares harken after scurillitie, reproue him: if his hands be giuen to impietie, withhold them: if his feete to runne after pleasures, fetter them: so mayst thou saue his soule, consecrate his body to sanctitie, and his whole lyfe to Gods glorie.

The second thing whereby parentes spill their children, is *nimium seuere puniendo*, by too much sharpnesse in punishment: these sortes of parentes are contrary to the first: for as they exceed in too muche lenitie, so these excell in too much seueritie: by which meanes they so ouer-awe them, that a man may iudge the fathers follie by the sonnes face, and his lacke of discretion by his sonnes disposition.

Many times this extremitie, driueth their children, either to a hatred of the parentes for their crueltie, or to a desperate minde for their vnmeasurable seueritie. This maketh thē fugitiues, rogues and runawayes, vnapt for anie mans seruice, bold in mischiefe, & desperate in euill. This maketh them blockes for sence in youth, and fooles for wit in age: more foolish then Coræbus, that would number the sandes of the sea, and yet could not count fiue: or more doltishe then Amphistides that knewe not

whether

whether hee was borne of his father or mother.

Against these parentes doth S. Paule speake to the Ephesians, fathers prouoke not your children to anger. The words are, μὴ παροργίζετε, doe not stirre them to wrath, that is doe not abuse your authoritie ouer them. Some parentes are so hard and so full of morositie toward their children, that they keepe no measure in their frowardnesse: if they haue children obedient, they know not how to frame their wittes with reason, but either they are too sharpe, or to smoothe, to rough or to rechlesse. Ephe. 6.

Virtus in medio consistit. Vertue standeth in a meane, which is hard to finde. Manie men shoote at the marke, but few hit it, some to short, some ouer, some wide. Therfore sayth Hierom, *Rara est virtus nec a multis appetitur.* Vertue is a rare thing, and but few seeke it. So sayth Cicero, *Omnia praclara rara: nec quicquam difficilius quam reperire quod sit ex omni parte absolutum.* All excellent things are rare: neither is there anie thing harder then to finde that which is absolute, and perfect in all poincts. Hiero. ad Vigilant. Cice. pro Lælio.

In this seueritie exceeded Lucius Brutus: Whose glorie otherwise was equall to Romulus: for he did but build the citie: this restored the Romaines libertie. Hee made his sonnes when he was Consul, first to be whipped with roddes, and after to be bound to a stake, and to be knocked on the head with an ax, because they would haue brought vp againe the rule of Tarquinius: so forgot he the part of a father, to execute the office of a Consull, and chose to liue without children, rather then to faile in publike reuenge. Vale. lib. 5. cap. 8.

So did Cassius, who because his sonne affected the rule of kinges, made him to be beaten to death, and after consecrated his goodes to Ceres.

Thus dealt Manlius Torquatus with his sonne Decius Syllanus. Who being accused by the Macedonians of briberie, sate himselfe in iudgement of his sonne, and hauing found him guiltie, banished him his sight and his

houſe: which when Syllanus tooke to heart, he hoong him ſelfe for extreame griefe the next night after. Though thus the Macędonians were reuenged, and he had ſhewed ẏ part of a ſeuere iudge: yet he would not after though he were intreated, be preſent at his ſonnes funerals.

Many ſuch examples might be inſerted, which I omit for breuitie: let it ſuffiſe that this is as great a fault in education, as is ouermuch clemencie.

Ephes. 6. ver. 4. S. Paule therefore ſetteth downe the meane, which parentes may and ought to vſe betweene theſe extremities: That is, that from their cradels, they^r Children ſhould be brought vp ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου, in inſtruction and information of the Lorde, that with theſe ſwęte admonitions, they may be trayned to know they^r duties.

Wherefore let them read, and heare the word of the Lord: let them be inſtructed to feare God: let them learn what religion is, what pietie, trueth, vprightneſſe and iuſtice, temperance, ſhame, honeſtie, and holineſſe: theſe thinges let them knowe out of the holy ſcripture, or ſome litle booke drawn from thence. To which if thou adioyne thine owne example, and make thy life a lanterne to giue them light: that they perceiue in thee no patterne or print of vngodlineſſe, it ſhall profite them more then all the correction or chaſtiſement whatſoeuer.

The third thing whereby parentes marre their children, is, their owne naughtie preſident, when eyther by their wanton filthy wordes, or laſciuious deedes, they corrupt the eyes and eares of their children: heere they ſpoyle the corne in the blade, they kill the fruite in hys bud. Doe ye not ſee that all the bewtie of the tree, fruits, branches and leaues ariſeth from the naturall goodneſſe of the roote? Euen ſo dothe the virtue and goodneſſe of children, bud & ſpring from the good example and education of parents. For *Qualis pater, talis filius*: like father, like ſonne: Whereof it happeneth that children well inſtructed

instructed in youth, become honest and vertuous in age: and those that are ill taught, seldom or neuer proue good. Therfore doth the wise man counsel. If thou haue sonnes instruct them, and hold their necke from their youth. Eccle. cap. 7. ver. 23.

This euill example of parentes, doth poyson ỳ soules of their children: this is it, with which if they be once seasoned, it will be hard to lose the sauour. *Quo semel imbuta est recens, seruabit odorem testa diu*. A vessell long time keepes the taste, of that wherewith it seasoned was. And Quintilianus saith *Tenacissimi sumus eorum quæ rudibus annis percipimus*. We holde those thinges surely, which we learne in youth. Who can bring a purple into his former colour? or change a blacke againe into white? Hieronimus saith, *Optimi ad institutionem primi anni: habent in se quiddam molle, & quod facile formari queat: & ad arbitrium volentis trahi*. The first yeares are best for instruction, for they haue in them a certaine softnesse, which may be easily fashioned, and drawen at the will and pleasure of the wisher. As for olde trees they will not be bended, nor old dogges taught and instructed, nor olde iades broken and altered: But yoong plantes will bend quickly, yoong whelpes are taught easily, yoong coltes are broken readily, soft ware takes a print speedily: so are the mindes of yoonglinges, eyther drawne to vanitie lightly, or wonne to vertue willingly: in this spring and entrance of their life. I wil conclude this point with Hierome, who counselleth parentes to instruct their children thus. *Nil aliud discat audire vel loqui, nisi quod pertinet ad timorem domini, turpia non intelligat, cantica mundana ignoret, &c.* Let him or her, learne to heare or speake nothing els, but what pertaineth to the feare of the Lord: let them vnderstand no filthy wordes: let them know no vaine worldly songes, let their tender tongues be taught the sweetest psalmes. Horra. Epist. 87.

This and much more doth Hierome in his Epistle before named, exhort: which for auoyding of tediousnesse, I let

let passe. Fourthly parentes spoyle theyr children, when they prancke them vp in pride of apparrell: when they fashion them after the world be it never so foolish. While putting them into all fashiones, they keepe no fashion.

Thus while they decke their bodies with silke, adorne their cappes and caules with golde, garnish their neckes with chaines, theyr armes with bracelets, & theyr hands with ringes: while they square out their shoulders, bolster their bummes, fashion their wastes, make their bodies slender, and their armes bigge: they nousel them vp in pride from the shell, so that in riper age they fall from pride to prodigalitie: and become so amorous of themselues, that they are in loue with their owne shadowe: which when the sunne shineth, they make their glasse to take a viewe of the comelinesse of their bodies.

This is a preparatiue to contempt, disobedience, neglect of God, idlenesse, whoredome, and manie other vices, so that by this meanes the parentes become guiltie of their childrens sinnes, and efficient causes of the wickednes they commit.

Herein such parentes may learne of byrdes. The egle hath such a care to preserue her yong ones from the adder Coluber, that shee buildeth her nest in suche high places, whereas hee cannot come: So ought parentes to build their nestes (that is to settle their seede) in the highest vertues, where the serpent the deuill should not slay them with anie of his temptations: but because they be negligent in this poynt, it happeneth oftentimes, that as they haue trayned them vp in childhoode in all pride and dissolutenesse, so afterward they exceede in all mischefe and disorder.

The last thing whereby they spoile them, is want of discipline, and reformation of the Lord. When they doe not traine them vp in religion and knowledge of Gods word: When they make them not acquainted with the benefites

benefites and promises of God, and chiefly with hys mercies towardes vs in Christ. When they doe not inculcat and beate into their minds, the iudgements of GOD: not onely which he hath shewed vpon the wicked, and reuealed to vs in his word: but also which hee doth dayly declare, and will continually execute vpon the vngodly. When they bring not their children to churche: When they take no accompt how they haue there profited: when they make not their owne houses churches, to catechise and instruct their youth in the knowledge of God: when they neyther themselues dayly bend their knees vnto the Lord, nor take care to see their children euerie day exercise prayer. When they followe not the counsell of the Lord in Deutronomie, to teach their children to feare the Lord all the dayes of their life: according to the example of the godly in the holy scriptures. Deut. cap. 4, ver. 10.

Thus did Abraham of whome it is written, that hee did command his sonnes and houshold after him to keepe the way of the Lord, and to doe righteousnesse and iudgemen. Thus Tobit instructed his sonne, teaching hym to feare God from his youth, to auoyde the companie of the wicked, and to haue a care of his mother. So did the parentes of Susanna being godly people teache their daughter according to the lawe of Moses, as it is in her history recorded, which though it be Apocrypha, yet doth the example serue as a mirrour of godly maidens and wel mãnered matrones. Gen. 18. ver. 19. Tobit. ca. 3.

Thus did Matathias teache his sonnes to be zealous of Gods law, and to giue their liues for the couenant of their fathers. Macha. lib. 1. cap. 2, ver. 50.

Which examples if parents would follow, they should not so much nede to vse ẏ rod, for ẏ practise of this would to their childrens maners bring a better reformation, then they doe by their often correction.

Thus haue I as briefly as I could, shewed howe parentes

rentes alone doe marre theyr childrens manners. Nowe howe schoolemaisters and teachers doe spoyle them, remaineth to declare. In which I must vse a moderation, least I be thought to write of enuie: but I hope the learned to whom I submit my selfe, will construe my words in good parte, seeing what I write is simply to Gods glory.

Teachers are amongest vs of two sortes: either learned or vnlearned: but what sayd I vnlearned? as though in this famous citie so well gouerned, there should be any teachers of youth vnlearned? yet surely there be such and to manie: of whome it may be said, *Docent quæ non intelligunt, fiuntque prius imperitorum magistri, quam doctorum discipuli*, they teache those thinges they vnderstand not, and become maisters of the ignorant, before they haue bene schollers of the learned.

These hurt diuers wayes: first they spoyle good wits through want of knowledge: secondly they nuzzell them vp in euill custome: thirdly they hinder their increase of good learning: and lastly they are not able to deuide vnto yonglings according to theyr age, the word of trueth: they cannot giue them out of the word the sweete milke that might nourishe their weake nature, till they can brooke stronger meate, they cannot exhort them to vertue, and dehort them from vice: they cannot by art mone their affections from vanitie: and by sweete perswasions draw them to pietie: to be briefe they haue not read how by method of knowledge they may teache them humanitie, and by preceptes of discipline amende their maners. Yet are these amonge vnskilfull parentes as much regarded, as they that by time, labour, cost, studie, watchfulnesse, sweate, and diligence haue become learned. But what hurt these doe, is not perfectly knowne to any, but to those who haue the toyle in making that they marre, and mending that which they haue taught amisse. Which being

being growne in custome, is very hardly after corrected.

The learned are also of two sortes, the one such, whose life and learning iumpe, and ioyne together: who not onely traine vp their schollers in good and honest artes, but instruct them also in good manners, and religion.

These knowe howe to minister a salue to eche scare, these can tell like good and skilfull planters, the nature of eche slip, how to giue them nourishment, and to make them growe vpright. These are paynfull workemen in trimming of the vine, being carefull to cut off the superfluous branches.

These are cunning builders in laying a sure foundation, that they may the better build vp the house. In briefe, these care by their example to fulfill the same in deede, which they labour to perswade their hearers in worde, knowing that *plus suadet loquentis vita quam oratio*. The life perswadeth more then the speach of the speaker.

These bridle their yoonglinges tongues from lying, stoppe theyr mouthes from swearing, keepe their eyes from gasing, their eares from vnchast hearing, and theyr idle handes from loyteringe. To conclude, these put on towardes their schollers, the tender affection of a father, and allure them to vertue like their owne sonnes.

The last sort of teachers are such, as though they be well learned, yet they are ill liued: who hurt more by their ill example, then they profite by good doctrine, such are vnmeete to rule others, beeing not able to gouerne themselues.

These are they let out the raine to theyr owne lustes: so they giue the bridle to their schollers affections. Some of them for a little gaine will sooth and smooth vp cockering parentes, and be loth to offend theyr wanton children: rather respecting the lucre of a litle monie, then the righting of a crooked minde. And many parentes hauing found such a teacher, regard neither their childrens learning, nor reformation of their manners, so the maister be

content to couer their childes infirmities, and beare with his manifold follies.

These take no care to teache their schollers religion, because they are themselues irreligious: or if they teache their heires any vertue, yet they leaue it themselues and follow after vice. But as Chrysostome sayth, *Docere & non facere non solum lucri nihil, sed & damni plurimum confert, &c:* To teach and not to doe, bringeth not onely no gaine, but much hurt, for it is a great condemnation to a man that can order well his speech, and yet neglecteth his life. And therfore ancient kings had especial care in times past, to chose for their children, not onely learned but also discreet maysters. So had Traianus Plutarch for his teacher, Alexander had Aristotle to his Maister: and Nero had Seneca for his instructor. Neither made they this choyse without cause, for they knew that the childe would sucke frō his maister his maners, as the infant doth from the mother his milke. So learned Alexander drunkennes and other vices in youth of his maister Leonides, which he coulde not leaue when hee came to be monarcke of the world. Wherfore if parents and maisters ioyne both together in education of their children, taking counsell if their youth haue infirmities, how they may be gouerned. If parents to their painfulnesse in reformation, adioyne also prayer to god for their children, auoiding those hurts which haue bene declared, and vsing the meanes which I haue shewed: It shal come to passe that by such theyr education, their yoonglinges shalbe rightly reformed, theyr own hearts shalbe ioyfull and delighted, God shalbe by their vertuous māners glorified, his church by their good example edified, the common-wealth thorow their seruice profited, and they at the last eternally saued, and become heyres of that kingdom, and children of that father, which will crowne them with happinesse, and giue them the inheritance of endles glory, which he grant to vs all, for Christes sake. Amen.

In. lib. de cōpunctio. ne cordis.

The

The punishment of disobedience, shewed vppon an obstinat and stubborne Sonne, who most miserablie and vnnaturallie, withelde from his Parents, the needefull nourishments, of theyr necessarie sustenance. A notable spectacle for euerie disobedient childe, to see therein the plagues of God, vpon vnnaturall Children, that withdrawe from theyr aged Parentes, the duetie and loue that they ought to showe.

Mongst the workes that nature hath framed, we count it great deformitie, for any thing to be repugnaunt to the kinde, whereof it take increase, in as much as in those sensible Creatures, seperated from rationall vnderstanding, and being but led by sensuall gouernment, we see an inward duety and secrete loue, that causeth the rote of thankfulnesse, to yelde forth liuely fruites of plentifull good will, to repayre the passed paines of theyr sely Parents. Both birde, beast, fish, and whatsoeuer receiueth life, is in some part endued with a certaine knowledge, and loue of those, from whom they had theyr being, or essentyall substaunce: and therefore those Children, vnto whome so little regard of naturall loue remaineth, that they not onely derogate that dutie from theyr Parents, which God and nature hath commaunded, but also pursue the lyfe of theyr progenetours, euen to their graues, being led on with a couetous desire, rather of their substaunce, then any willing wish of theyr

liues assurance. I knowe not wherevnto I may resemble them by a similitude, but to the Vipers brood, most full of ingratitude, who not tarying theyr timelie maturitie, eate out their Mothers sides most cruellie, preparing theyr timelie passadge, to the vntimelie death of their miserable mother: and as both the Male and Female receiue their death, by the increase of theyr vnnaturall sæde, (the one by bearing, the other by ingendring,) so fareth it with a greate many impious children, (that lyke these Vipers, vnthankefull to their Parentes for their being) desire not onelie the death of their Fathers, but, (if any richesse or substaunce, is growing to them by their Mothers departing) like detestable sæde, do also procure the death of both, to the ende (that lyke the Vipers) they may procure their present being, though it be to both theyr Parentes vndoing: Example of this you shall perceiue in the sequell of this discourse, as also the vengeaunce of God, vppon the vice of disobedience, being left as a clappe to dismay the mindes of such rebellious persons, before the bolt of Gods vengeaunce, be shot to theyr farther punishment.

In the partes of Normandie, their dwelt a man, more renowmed for his richesse, then fortunate in his issue, who, though by birth he was to some inferiour, yet for substaunce, to many men superiour: so that, I knowe not wether he were more happie in his welth, or vnhappie in his Sonne, such contrarietie was there, in both those giftes of fortune: that for the one, hee was to her beholding: for the other, to accuse her of disdaine. But such is the vnconstancie of Fortunes giftes, that amidde manie pleasures, the Authour of Fortune, sendeth some displeasures, least the forgetfull Nature of man: should decline frō the remembraunce of his Omnipotencie.

This

This man had but one onely sonne, whome therefore he tenderly and delicately brought vp to mans state, not bending the wyeth whyle it was grene, nor propping the plant while it was young, by reason whereof the wyeth grew stiffe, and the tree crooked: so that it passed Artes integritie, to alter the course of natures deformitie, *Quo semel est imbuto recens seruabit odorem*: The vessell being new, was first seasoned with stincking loathsome licquor, so that it was to harde afterward to remoue thereof the sauour: they that will haue fine spanielles, teache them being small: they that will haue good horses, bridle them being young: and they that will haue vertuous Children, do correct them being Infants: otherwise the dogge will not hunt, the Horse will not beare, nor the Chylde liue in honest behauiour: but the one will snarle, the other will kicke, and the third will stubbornelie spurne at his duetie.

There was adioyning to this man a certaine Knight, who noting the wealth of this vnfortunate Father, to returne to the possession of this his onely Sonne: thought that such a masse of money, as he possessed, would counterpayse the simplicitie of his stocke, and beare out the base ignobilitie of his birth: and therefore hauing a daughter of comelie countenaunce, adorned with the gyftes of natures liberalitie, purposed to contriue a match betwirt this rich mans Sonne, and his fayre daughter: and wayting opportunitie, brought certaine of his frendes, to perswade this sellie man to an vnprofitable match, & thus he framed vnto him his speeche.

Syr, muse not at my wordes, but frendly waye my meaning, which I intend to vtter, the ende whereof tendeth to the aduauncement of your stocke and kindred: So it is that fortune hath giuen vnto me a Daughter, of byrth well borne, of beautie sufficient, and of goodes and vertuous gouernement, her will I bestowe in marriage

vppon

vpon your sonne, which if you like, shall (as I hope) not onely redound to your great comfort, and further helpe while you are heere, but also hereafter exalt your posteritie: and bring your stocke vnto high renowme and gentry. This will I doo conditionallie, that you will make a present deliuerie of all your possessions, into the handes of your onely sonne, who though by nature he shall be moued, to your sufficient mayntenaunce, yet will I see, that to your necessitie shall be ministred aboundantlie, the commodities are diuers that may induce you heerevnto: first, consider that your age requireth rest, which you may take, hauing once accomplished this thing, then what ioy may it be vnto your aged minde, to beholde with your eyes, your sonne assuredlie placed in your possessions, who though he be your onely heire, to succéede you in the same, yet may be thereof preuented by death, or by accident of aduerse fortune.

This simple man, heard attentiuelie this sugred tale, not considering, that in smoothest streames, is most daungerous wading, in shallowest waters, most perrilous sayling, and in greatest places most hurtfull slæping: the Bée carrieth honnie in her mouth, and a sting in her tayle, the Syrens sing swéetely, but their song is the Saylers sorrow. So this flattering knight, though in his speach appeared an outward showe of truth, yet was it but the hooke to catch this sillie fish with all, to the ende that his Daughter might come to the possession of his wealth. And therefore I may liken the simplicitie of such men (that cast not the disprofite of each cause, as well as the commoditie) to the follie of the fishe Sargus, whereof Aelianus speaketh, which so vehemently loueth the Goate, that the fisherman when he purposeth to take her, putteth on a Goates skin ouer his head with hornes, prepareth his nettes, the Sunne shining at his backe, and dispearseth in the Sea: Wheate sodden in pottage, made with Goates flesh, the

Aelia. in li. 11. cap. 19. de nat. animal.

sauour

sauour thereof when the Fish perceiueth, shée waweth nigh deligting in the sight of the fained Goate, and so is taken in the nette to her owne annoyaunce: Euen so, these men delighted in the shaddowe of outward trueth, are deceiued with substaunce of inward deceits.

Thus this olde man, trusting in the glorious wordes of this wilie Fisher, was caught in the nette of vaine beléefe, that such ease and contentation should redounde to hys desyre, as should cause the small course of his future life, to be spent, in fulnesse of all delight, and therefore (though lothe to departe, from that he firmelie loued,) yet perswaded therto, by the professed frendes of this glorious Gentleman, was induced to condiscend to theyr desires.

The marriage day therefore appointed, the solemnities thereof were shortly accomplished. The Sonne and the Daughter the first yéere, ministred to the necessity of their aged Parentes, plentie of all thinges: the second more sparinglie: but the thirde most vnshamefastly: the fourth yéere, through the sugestions of his Wife, be prepared for his wofull Parentes, a little lodging, opposite against his stately building, where he might yelde vnto them, a bare scantling of necessary sustenaunce.

Thus these odious children, as time increased, beganne to immitate, the nature of the Pellicanes younglings: who after their Mother hath brought them vp to some bygnesse, beginne to stricke and pecke her in the face, for which shée being vexed, in her furie killeth them, and afterward being sorie therfore, she pearceth her sides with her boysterous beake, tyll the warme blood issuing from her breast, reneweth her younglinges to newnesse of life: In which similitude, is comprehended the entyre affection of a mother to her children, and the small requitall of children to theyr parents.

This aged and vnfortunate Father, with his crooked olde wife, suffered in this estate no lyttle nede and necessitie, yea scarsely durst they set foote within the dores of theyr vngodly Sonne: but commaunded those things, yea, and requested the same, which they coulde not want, from the handes of a householde seruaunt. O miserable seruitude, nay: O vntollerable slauery, that he which had authority to commaund the sonne, was now at the pleasure of a seruant.

In this case, these two croked Creatures, passed a greate parte of their toylesome time, vntyll it fortuned the aged Mother, out of her Cottage window espied one daye, in the house of her sonne, Meate spitted, and layd to the fyre, ready to be roasted: the sight whereof, procured vnto her some hope of better fare, then acustomable vse did yelde vnto her. But seeing that delay of eyther sending for her, or to her, did driue her in doubte of the least parte thereof, shee came vnto her aged husbande, the onely copartner of all her greefe, saing vnto him.

O my welbeloued husbande, the auncient companion of all my paines, thou seest in what hungrie estate, we spend our withering time, which requireth greatest sappe of nourishment, as for me, I am but a miserable mother, and an vnhappy woman, whom e fortune hath taught, to be with fewest things content: But goe thou to the house of our Sonne, where it may hap thou shalt fill thy hungrie bodie, with parte of that meate, which myne eyes by chaunce espied.

The olde man hearing these wordes of his frendlie Wife, leaning his aged limmes vppon hys staffe, hasted to the house of his vnnaturall childe, hoping to finde that fare that his hungry hart did wish.

But this wretched and accursed Childe, hauing intelligence of his Fathers approche, caused the meate to bee taken

taken from the fyre, and priuilie conueyed the same into a secrete place, least the eyes of his aged Syre should, but be fedde with the sight thereof, and hastyly running to mete his croked Father, in stede of reuerent speech, gaue him froward language, and for honour to his siluer heaires, obstinatly shewed him a frowning countenance.

Which when the sélie simple man perceiued, how frustrate he was of his longed hope, dissembling the matter, he presentlie returned to his former abode, whose sorrowfull hart, I referre to the milde consideration, of euerie lenious and gentle Parent, that haue felt the discourtisie of such bastards and vnnaturall slips: which degenerate from the vertue of their auncient rote, from whence they toke their off-spring.

Sée héere the nature of a dunghill byrd, once matched in alyance with the noble Eagle: beholde the nature of this Crabtrée slippe, being once grafted into the daintie Peareträe stocke. Marke well the nature of this carren Kite, being entred into societie with the flying Faulcone, & consider the qualitie of this vpstart Gentleman, matcht in affinytie with this new alyance: Set a Begger on horsebacke and he will gallope, set a fole on a bench and he will knocke his héeles, make a Cobler a Courtier, and who more scornefull, make a Iauell a Gentleman, and who more disdainefull. This yong youth, aduaunced to this state, forgot the place from whence he had his originall, disdayning his Father, contemning his Mother, and withholding from them sustenance and reuerence, which had giuen vnto him substaunce & essence. But beholde, the punishment of God vppon disobedience, how seuerely he reuenged this lacke of earthlie duety, which by his worde he hath commaunded, and let it be a myrror to all vertuous chyldren, that they withhold not from their aged parents, that loue and affection, which nature hath required: This haggard sonne, his Father being gone, commanded

the meate to be laid againe to the fyre, the which was no soner done, but suddainly a monstrous oughly Tode, violently leaping vp and down the Chamber, approched the fire side, and hastily skipping vpon thys accursed meate, cleaued so close to the same, that force nor strength could beat the same away. The maide crying to her young master, with a shriking voice, caused him quickly to discerne the matter, who assaying by stripes to repulse the same away, wrought (by Gods iust iudgement) his own punishment: for this filthie Tode, contrarie to natures temeritie, which hath taught the same to flie the sight of man, with forcible strength, reuerted from the meate, and respringyng from the same, leapt suddainlie into the face of this Lordlie sonne cleauing so fast thereunto, that no art, nor counsell, no force, nor fortitude, could driue the same from his accursed flesh, but that sticking thus vnto hys face (many yeeres) punished the wickednesse of this vngratious impe, that contrarie to lawe & nature disdayned the duetie due to his withered Parents. But that which is most miraculous, when any man touched any parte of this hatfull monster, or endeuored to driue the same from of his face, the terror of torment so assaulted his hart, that it pinched the same with most vntollerable paine.

The fame of this wonder, was spread throughout all the vttermost endes of Normandy, and Fraunce, the straungnesse whereof, did amaze as many as heard the same, causing in many children some feare and duetie to theyr Parentes, and in many Fathers more carefull regard of their Children.

Yet as there is no offence so haynous, but by contrition auoydeth Gods vengaunce, so is there no sinne so grieuous, but is pardoned by repentaunce, for though the fire of Gods wrath, be often kindled against our transgressions, yet the watrie eyes of submission, quencheth the consuming coles of his anger, and obteyneth present remission,

mission, and so though this obstinate sonne had both offended his earthly Father, and also incensed his heauenlie Creator, yet his mind melting in humilitie, prouoked the Lorde to accustomable pittie, so that after long, patient, and sufficient sufferaunce, the Lorde sent vnto him spedy delyueraunce.

Drawe nere you dallying Daddes, that marre the mindes of your Children, by accessiue and ouermuch cockering: behold the iudgementes of God, that punisheth you in those thinges that you chefely loue, because you make them your Gods, who ought to be their guides, you adore them like Saintes, which should serue you lyke Sonnes, you let them run at libertie, which you ought to kepe in straightly, you minister to their nedlesse youth, which should labour for your nedfull age, you giue them all things, and deny them nothing, and yet you complaine that your children are graceless, when you your selues are not therein blameless.

O Fathers, remember you haue ben children, remember that in your childhood, the flesh did assaile yee, lecherie dyd burne yee, lust dyd inflame yee, the world did prouoke yee, and the dyuell did tyse yee, and sith thou art a Father, and hast bene a sonne, sith thou art olde, and haste bene younge, let not thy childe liue so in youth, as may make thee weepe in age, neither let him so followe his affection, as may cause thee waile the wante of discreation. Harke what the Wise man sayth: If thou bring vp thy sonne delycatlie, he shall make thee affrayde: and if thou playe with him, he shall bringe thee to heauinesse: laugh not with him, least thou weepe with him also, and least thou gnash with thy teeth at the last: giue him no libertie in his youth, and excuse not his follie, bowe downe his necke while he is younge, hit him on the sides while he is but a Childe, least he wexe stubborne, and giue no more force of thee, and so shalt thou haue heauinesse of soule. Eccle. 20.

Aug. sermo. de detestatione ebrietatis. ser. 33.

Saint Augustine reciteth a notable example of Cyrillus a Cittizen of *Hiponenſis*, whoe hauing a Sonne, which he superfluously loued, for that he was his onely sonne he possessed, he brought him vp so delicately, that he wanted nothinge, but he had it of him willinglie, denying nothing that he demaunded, but graunting him all things that he required, being as slow to correct him, as he was loth to displease him: this youth consumed a great part of his fathers goodes, in luxurious lyuing, (as a number do with vs in these dayes, which frequent the Tauerne before the Temple, visite theyr harlottes with letters, before theyr redæmer with teares, delight rather to sippe the cuppe of theyr concubine, then to tast of the comfortable Cuppe of Communion:) but beholde the glorie of sollishe Fathers, and marke the fruite of vnbridled Children: for being one day dronken with as much wine, as his Syre was with superfluous loue, he killed his Father weake with age, oppressed his Mother great with childe, would haue defiled his sisters, and wounded two of them vnto death.

O mysserable and detestable impe of the diuell: but sée héere, O fathers: what cōmeth of your too too sollish affection, and superfluous loue, which blindeth your iudgment, that you cannot, & will not correct the faultes of your children, as the Philosopher sayth: *Amor et odium sepe faciunt iudicium non cognoscere*: Loue and hatred oftentimes peruert iudgment. The cause of which, maketh you to nussle them in such nicenes, that they are vnfit for labor or study through corruption of idlenes: the Emperor Octauain, set his sonnes & daughters to labor, to the end ỳ they might if fortune failed, obtaine a meane to liue in honest behauior: he taught his sonnes the exercise of chiualrie, & his daughters to worke in woll painfullie. Lycurgus, taught his young children to suffer harme pacientlỳ, & to do good willingly. Many examples may be héerin inserted, in which I should séeme too tedious, if I should prosecute, them with prolixitie,

1. Rhe.

Policra. in lib. 6. cap. 4.

Cicero in lib. Tuscu-lan. quest.

prolixitie, but because I will not be too long, I will therefore conclude with breuitie, shewing howe this want of correction, and this too fond affection, hath caused Parents to be punished in thyr children.

Dauid, for as much as he was to slacke in correcting his childrens abuses, was therefore plagued in their oppressions, how was he expulsed by Absalon? How was he shamed in Amon? And to be short, Hely, for his negligence in not correcting the offences of his Children, was punished of God, so that in one day his sonnes were slaine, he brake hys necke, and his daughter in lawe for sorrowe thereof, trauailed with childe and dyed. 1. Reg. 4.

Boetius reciteth a History of Lucretius, that was nourished vp of his father without discipline and correction, vntyll mans state, who consuming his money at dice and harlottes, and being many times redeemed by his Father out of prison, fell notwithstanding to ill company and conuersation, till on a time being taken for some great offence, and led vnto the gallowes, his father folowing him he requested at the place of execution, that he might speak with his father, & that he might but kisse him before his departure, and fayning the same, most sharpely bit off his fathers nose, saying: Father, iustly by thy meanes doe I suffer this, for hadest thou but corrected mee, I neuer had come to this miserie. Boe. in lib. de doctri. scolarim.

Beholde here O fathers the fruite of slacke correction, what foolish pittie procureth in graceless children, what little lacke of vice, and what great want of virtue, corruption hath sowne in the hartes of your younglinges, bring not your selues therefore vnder the yoake of your children, for you shall finde it a paynefull burthen. The Wise man sayth, Trust not to theyr life, nor regarde not theyr labours; For common experience teacheth vs in these dayes, that the lone of Fathers to their children is verie great: but the affection of children to their parents Eccle. 16.

verie

very ſmall: we ſée what care fathers haue ouer the ſtate of their children, and what negligence children haue ouer their Fathers: and therefore it maye be ſaide very well, that loue by nature doth deſcend, but not aſcend, it deſcendeth from the Father to the Sonne, but it aſcendeth not from the ſonne to the Father, wherein the loue of the father apeareth more, and the loue of the childe leſſe: but what is the cauſe, that the loue of the Father is more effectuall to the childe, then the childes good will to the Father? the reaſon is: *Quia radix citius putereſceret, quamque, ramus remitteret ſibi influentiam*, Becauſe the roote ſhall ſooner rotte, then the braunch ſhall ſende backe his influence vnto it.

But somewhat to amplifie, as well the duetie of Children, as to qualifie the vaine affection of Parents. I wiſh all children, to print this paſſed patterne in their hartes, and to write the ſame in the table of their thoughts, that they may learne thereby, to honour their Parents, and to cheriſh them in their latter yéeres: The wiſe man ſaith,
Eccle. 3. My ſonne, make much of thy father in his age, and greeue him not as long as he liueth. And againe: Honour thy
Eccle. 7. Father from thy whole harte, and forgett not the ſorrowfull trauile thy mother had with thee. It is written in
Tob. 4. the booke of Tobias: Honour thy Mother, all the daies of her life; for thou oughteſt to remember, what and howe great paines ſhe ſuffered for thee in her wombe. This did the heathen man Ceriolanus remember, of whome
Valer. in lib. 5. cap 4. Valerius maketh mention, whoe being Conſull of Rome, and depreſſed thereof, being driuen into exile by the Romaines: went vnto the Volſcans, of whome being freendly entertained, he was made their Captaine againſt the Romaines: and after many Citties taken, he approched vnto Rome, and comming within a thouſand paces therof, they ſent vnto him Orators from the Senate, to intreate of peace, but he would not heare them: againe, they

ſent

sent theyr Priests with their ensignes adorned, but he refused them: at the length, his Mother named Veturia, cõming to the campe, & being suddenly espied of her sonne, he cried out, *O mater, vicisti irā meam, scio quid vis*, O mother, thou hast (sayth he) ouercome mine anger, I knowe what thou wouldest haue: whereof hapned peace, onely through the loue of his mother, insomuch as he said, more hath the loue of my mother don, then ỹ strength of the Romaines. The Philosopher Aristotle sayth: *Diis, parentibus, et magistris, non potest reddi equiualens*: To God, to Parents, and masters, no man can yeeld recõpence. Valerius rehearseth a notable history, of a mother in Rome, which had a daughter married, the mother had committed a fault, for which she should be burned, her daughter came to the Emperor with her little child, & bowed her knée, desiring life for her mother: the Emperor sayd, the cause committed required death, & that shée was worthie the same: the daughter replyed, O mightie Emperor, Princes should be mercifull, not suffering their suppliants to depart without comfort, yet, I beséech thée O Emperor, let not my mother be publiquelie put to death, for how filthy will that be, & how ful of confusion, so to die before the people: but if that no pardon maye redéeme my mothers life, yet graunt I beséech thée that she may be condemned to perpetual prisonment, there to finish her last farewel. The Emperor considering the meekenes of the daughter, gaue sentence ỹ the mother shoulde be condemned to die in prysone, without any nourishment to her giuen: the daughter yet craued, that shée might naked descend vnto her mother in the dungeon, which being graunted, she visited her mother in this wise O mother, I came naked out of thy wombe, & naked vnto thée I doe descend: to bring the bread or foode, was not to mee permitted, but as I being young did sucke thy breast to maintaine me, so thou being olde suck mine to sustaine thée, thus liued the mother eight dayes with the milke of

Arist. in lib. Eth. 9.

Vale. in lib. de subuentione filiorum ad Parentes.

ber milde daughter: this being shown to ỹ Emperor how that she was yet liuing, moued him to wrath, insomuch ỹ he would haue slayn the Iailer, for that he suffered not her to famish with hunger, whoe sware that nothing was by him administred to her, the Emperor therfore marked secretly the egresse of this kinde and louing daughter, and heard her swæt and mild cõmunication, and sæing her giuing vnto her mother her breasts to sucke, cõmanded this daughter to be drawne forth of prison naked & weeping, & sæing the compassion of the daughter to her mother, said daughter I giue vnto thee thy mother, whose tender & mylde will hath deserued her deliuerance. A most worthy & rare example, for children in these daies to immitat and follow. For as saith Rauen, *Auelle a sole solis radium, et nõ lucet, riuum a fonte et aresci, ramũ ab arbore et exiccatur, membrum a corpore, et putrescit, separa filium a deuotione paterna, et iam non est filius, sed frater et collega illorum de quibus dicitur, vos ex patre diabolo estis.* Take away from the Sun his beames and it shineth not, from the fountaine hys riuer, & it waxeth dry, from the tree his bough, and it will wither, from the body hys member, and it wil rotte, so seperate a Sonne from Fatherlie loue, and then hee is no Sonne, but a brother, and a fellowe of them of whome it is sayde: Ye are of your father the diuell.

Peter Rauen quodam sermo.

To conclude let all children, or they (of what age, state or calling so euer) which haue Parents: think them worthy of all honor, reuerence, loue, & feare endeuouring to requite as much as in them lieth (though fully they cannot) the labor and trauaile, the cost & care, the loue & losse that their Parents haue passed for their preseruatiõ, that they may say, they haue nourished vp, no Wolues to worrie them, but wel-willers to cherish them: that beastes in their nature, exceed not their loue, whom reason hath framed, to excell all creatures: As the Storkes that succour their parentes in their aged time, recouering them with their

Ambrose in exame. hom. 5.

their winges, supporting them in flying, and also administring to their nouriture and necessitie.

Moreouer, let him consider but the tender nature and kinde affection, that they ought to beare vnto them, being stronglie vrged thereunto by reason of their being, for by their Parents they haue the same, without whome they had not beene. And heerein let them consider the carefull loue, and the notable thankfullnes but of Æneas, (which may onely enduce them to carefull kindnesse) who being a noble Prince of the Troyans, disdayned notwithstanding (at the subuersion of the Cittie, wherein he might haue prated vpon a great substaunce) to carry his aged father, whome (as he was) he counted his greatest treasure, vpon his shoulders, and bearing him through the middest of his enimies, from flaming fyre and blody weapons, he cryed: *Parcite nunc o Græci, nulla enim erit vobis gloria, si decrepitum senem interfeceritis, mihi vero maxima, si parentem charissimum liberauero:* Spare nowe, O you Grecians, for no glorie shall you gette, if you kill a crooked olde creature; but vnto mee greate glorie remayneth, if I shal deliuer my deerest Parent. Whose Christian example proceeding but from an Heathenish hart: if children followe, they shall obtayne the reward which God hath promised to the obseruers of thys commaundement, namelie, longe lyfe vppon earth, the which though it bee abreuiated in this life (as sometime it happeneth by Gods appointment) shall be prolonged and performed in the true life euerlasting: in respect whereof this is but a death, and a continuall threatning the chaunge of our mortallitie. Virgill. 2. Aenid.

The rare vertue of a Mayden,

and the singular discretion of a yoong man, the one *in her good and godly gouernment, the other in his wise* and prudent choise of his Wife. An excellent example to all Maidens, how they should exercise their golden time: and a perfect platforme to yoong men, not to runne rashly to the bayte of their pleasures, least they be caught in the hooke of follie, to their owne harme and hinderance.

IN no one action that pertaineth to the life of man, ought there to be so great care, studie, or foresight, as in the choyse or election of a Wife, because that therein consisteth, eyther the pleasure or paine, the gayne or greefe, of him that indeuoureth to enter that state of life, neyther may the same once taken in hand and accomplished, be reuoked, except by the dissolution of that bond, the destruction (or at least the continuall griefe) of eyther part be procured: And therefore, as he that betaketh himselfe to the Seas, must abide the stormes or tempest: or he that entereth warres sustaine of life the danger, without reuersion, till fortune finishe their trouble in bringing an happie ende to their taken enterprise: So, who so attempteth marriage without aduisement, running rashly vpon the rockes of their owne ruine, and entring the combersom conflict of cares, where the gunshot of calamitie shall batter their braynes, and the assaultes of sorrowes ouer maister their mindes, such must

must patiently beare the brunt of their owne breeding, abiding the bitter blastes of vnquiet brawling, till death make a deuision of their fortunes, by disioynting of theyr bodyes, conglutinate together by the free consent of their headdy minds: To ẏ auoyding therefore of such dangers, as may be the vnsauerie sauce of the whole life, it behoueth ech wise man to enter the garden of discretion, there to picke out the purest hearbes of wisedome, whiche may serue him as preseruatiues of knowledge, before choyse to make right election, or as plaisters of remedy in choyse to heale the heart with contentation.

And that example of right choosing, might appeare vnto those vnskilfull in chosing, whose tender yeeres: or hastie heades driueth forward their posting mindes, to experience of marriage, before wisedome haue taught thē what it meaneth: I haue briefly, though bluntly layd a platforme therof, in the consequent that followeth vnto their open construction.

There was sometime a riche man, of great possessions, of large reuenewes and ample substance, hauing a sonne, whose wisedom surpassed his fathers wealth, whose reason, his riches, and whose good gouernement, hys fathers hereditament: so that if the Father were fortunate in his wealth, yet his good happe succeeded in his heyre, which more adorned the life of his father by hys vertue, then the same was garnished by his treasur, so that if ẏ sonne were luckie by the inheritaunce of the Father, yet was the father more renowmed by the vertue of his sonne: a great contrarietie in the giftes of fortune, forasmuch as where she cōmonly giueth welth, there she withdraweth wisdome, where she yeldeth vsually bewtie, there she sildome placeth continencie, and where for the most part, she lendeth strength, there many times shee withholdeth humilitie, yet here it pleased her to bestowe both the one and the other, as a large mistresse of her heauenly giftes.

But as the vnchast minde is neuer satisfied, nor the drie ground neuer sufficed, so is the minde of the rich and couetous neuer contented, but that he dayly cõtriueth how to increase his stocke plentifully, how to marrie his children wealthily, and how to aduaunce his kindred richly, as this Father, that albeit his owne landes and substance were sufficient, to the mayntenaunce of his successiue heire, yet his musing minde continually compassed, howe to accumulate and heape vp riches for his sonne, by insinuating this branche of his body, into the stocke of some noble kindred of affinitie, rather regarding the vallour of the presence, then the vertues of the personage, more esteeming the wealth, then the wisedom, the dowry, then the deeds, the riches, then the renowne: & hauing espied a matche meete to his minde for mucke, though not measured at the meatwand of wisedome, for womanhead, namely, the daughter of a rich knight, whose pulchritude so pleasant, whose bewtie vnblemisht, whole feature well framed, but chiefly, whose dowrie delightfull, hee thought might content as well the fantasie of his sonne, as it liked his couetous appetite: brake therefore vppon a tyme with his sonne, as concerning the same, laying first the bewtie of her bodie, as a baite to allure him, and afterward her treasure, as a trap to traine him.

But hee, whose wisedome ouerweyed his Fathers greedie will, considered that the sweetest Cedar in smell, is bitter in sent, that the fayrest fruite in touche, is not the best in tast, that the goodliest Oke in sight, is not most sound and safe, nor the richest state, on vertue chiefest stayed.

But that the Spider may lurke in the Rose, the rotten worme in the fayre fruite, the stinging Adder in the greene grasse, and heapes of vice in high Estate. And therefore discreetely answered his Father, that as duetie did driue him to esteeme his good will, so reason

reuolt him from his vnseemely choyse, which his fancie grounded on vertue misliked, for that hee sawe not in her actions, the tokinges that might draw his deere affections. And albeit shee were endowed with temporall treasure, concordant to her corporall beawtie, yet vertue being a habite of the hidden minde, appeared not in her externall deedes, the valure whereof, he esteemed aboue the masse of mouldred muck, forasmuch as it so far exceeded wealth, as the minde surpasseth the body, and as the superiour element, the inferiour creature.

But as the Mole, vnto whome the whole meddowe is scarcelie sufficient, rooting vp enerie furrow of the field, to satisfie her greedie nature, therin destroying the earth, hindering the owner of the ground, and little profiting her selfe, except in contenting her wastfull minde. So this couetous father, not content with aboundance, hauing his minde as much vpon gathering money, as the Mole in rooting the meddowe, increasing his riches peraduenture by the decay of others, hauing no profite thereby, except in beholding the same, to suffise his couetous heart: was incensed against his sonne, in that he condiscended not, to the conclusion of his choyse whiche hee had made, as much and more to the pleasure of himselfe, then the affection of his sonne, considering he had determined the same with the father of the maiden, the consent of the virgin, but most especially, the agreement of her dowrie, the quantitie whereof so tickled his hoording heart, that vppon the refusall thereof, he cast his sonne out of his fauour, willing him to auoyd his sight, with moste bitter threates of his displeasure, losse of his hereditaments, but chiefly, the lacke of his blessing.

Yet this sober youth, giuing place to the passions of his Father, and ouercomming his anger with quiet sufferance, knewe that though the impatience of his Father, was for a time somewhat troublesome, yet time might both

both appease the same, and yéld better fortune vnto him, that his fathers couetous minde did wish.

He well remembred that the herbe Scamone, although it be venemous, yet it purgeth choller, though Southernwoode be vnsauorie, yet it expelleth venime, and though Rew be bitter, yet it cleanseth the braine, cleareth the sight, purgeth fleame, and bringeth manie commodities to the body: So thought he, that albeit the auoyding of this match, and the abiding of this brunt be bitter, yet future profite, may repay the same with double pleasure, and therfore to auoyd the choller of his father, to dissipate and make voyde the deuise of his braine, and to accommodate vnto himselfe some better fortune, he fled the sight of his aged Syre.

And tracing his iourney through many a wild wilderneſſe, walking through vnknown woodes, vncouth pathes and wearie wayes: the Sunne withdrawing hys lightsome beames, and the night approching with his duskie clowdes, he declined into the house of an aged man, to rest himselfe after his taken trauaile.

And entring into the dores thereof, he found the daughter of the olde man (beeing his onely childe) with lifted handes, bended knees, and open mouth, yeelding prayse vnto the Lord, for his great benefites bestowed vpon her, and making her prayers vnto him from the bottome of her heart, to graunt her his grace to liue in his feare, to the reuerence of her father, the discharge of her duetie, and the quiet contentation of her owne conscience. A worthy president to fire before the face of all modest Maydens: she was not heere occupyed, neyther in trimming her head, in glaring in the glasse, in fingering her Lute, in singing of Sonnets, in deuising of Letters, in dansing with her Louers, nor in anie such lewde and vnseemely pastimes, but like a chaste Virgin, a milde Maiden, and a good christian, was occupied in heauenly contemplation.

This

This youth musing at the rare exercise, and no lesse admiring at the godly prayers, stepped vnto her with friendly salutations, requesting to knowe whether these diuine orations, were her continuall studie and frequentations, and considering her pouertie (which appeared in outward shew) how and for what cause shee yeelded such thankes vnto God, for great receiued benefites.

The Maiden meekely beholding him a while, although at first abashed with his suddaine sight, yet at last, shee wisely and discreetely framed vnto hym this aunswere. Sir, I see you maruaile, that my pouertie shoulde not be an obstacle to my prayers, forasmuch as to your iudgement, it conteineth few worldly benefites: consider with your self, that as a simple medicine, doth more often cure great diseases, then large compoundes curiously framed: so pouertie, though in apparance simple, yet to a contented minde, the verie schoolemaister of vertue, and the perfect path vnto perpetuall pleasure, more excellent to the godly, then the glistring state of golden riches, which though in outward appearance it seeme glorious, yet is it the booke of hurtfull securitie, couered with the bayte of worldly felicitie, a logge to vertuous life, a stop to quiet state, & the very blocke, wherby worldlinges stumble into the pricking perils of choking cares. And although I am not indewed with abundance of worldly treasures, yet do I thinke that the Lord hath left vnto me great riches, in as much as he hath granted me the onely companie of my aged Syre, vnto whom (as in youth) he shewed me loue, so in age I may yeeld good will, being vnto him in age a staffe, that was to me in youth a staye. And thinke you good Syr (quoth she) that I haue receiued but small benefites at the hands of God, who hath made me a reasonable creature, that might haue made me a senceleſſe thing by nature, who hath giuen to me a soule, that might haue constituted me only of a body: who hath made me a christian, that might haue made me an infidel, redeeming me by hys

blood, that might haue perished in mine owne, & sanctifying me by his spirit, that might haue bẽn possessed by the enimie: These causes considered, I doe twise euery day make my praiers vnto the Lord for my soule, as I doe twise euery day fẽd my body, least if I should cherish my body, and not nourish my soule, the one might grow disdainfull, and the other sinfull, and if I should not thus repay him with thankes, that hath fed me with benefites, I might appeare more vngratefull to him for his mercies, then he beneficiall for mine vndeseruinges.

O myrror of maidenhood, O glasse of true virginitie, O minde indued with modestie, O heart fraught with true humilitie: See here you gadding girles, ẏ gape after euery gaude, and preasse after each peeuish pastime, you that can daunce with ẏ daintiest, smile with the smoothest, & laugh with the lewdest, you that wander to weddings, thrust in at Theaters, & trip into Tauernes, you ẏ take more care to tricke your bodies to the pleasure of men, then to deck your soules to the will of God, you that had rather spend two houres at ẏ glasse, then a minute at the bible, taking more delight to view your faces, then to behold your consciences, rather pardning your heeles with dansing, then your knées with praying. Behold ẏ exercise of this virgin note her life, & follow her example: begin in vertue, & end in the same, be not like a number of foolishe damsels that begin hotly, after a while are lukewarme, but in the end stark cold: like to the monster Chimera, whose vpper part was a Lion, whose midle a Gote, but her nether part a serpent. Be not like to the Iewes that bowed their knées vnto Christ, and yet buffetted him in the face, neyther him ẏ praiseth a man now, and yet slandereth him by and by after: follow not the example of the vsurer, who on the one side prayeth, & on the other side notwithstanding taketh vsurie: but if you will be true praiers, & perseuerers in deed, follow this virgins example, plucke out the rustie yron out of your wound, before you proceede to take a

plaister,

plaister, and purge your soules of corruption, that you may be healed, and persevere.

But to returne to the sequell of this Historie. The yong man having imprested in his memorie, the wise and vertuous aunswere of this rare and godly Virgin, thought that time thrise happie, that he directed his steps into the dores of this olde man, and passing the time with her in common conference: found her wisdome such, and her government so godly, that his affections which before were his owne, were now alienated, and estranged from hym so farre, as his whole delight was fixed howe to draw unto him her good liking, purposing not to passe anie further, till hee had made a triall of her good will: and although the consideration of her pouerty, might somewhat discourage him from his pretended choyse, yet thought he that greater riches could not remaine in anie, then the true possession of a vertuous minde, the which he found to be so abundantly placed in the breast of this yoong Mayden, as he thought it as hard to finde her match, as to get a blacke Swanne.

By this her father (who vsually after supper, walked abroad into the fieldes) returned home, and finding a guest in his house more then he either knew or expected, was not a little abashed, forasmuch as through the suspition of his pouertie, his poore cottage was but smally frequented, yet being wise and well acquainted with courtesie, bad him welcome: unto whome this young man, after humble thankes for his good entertainment, requested of him that hee might but finde so much friendship at his handes, as for his money to tarrie and refreshe himselfe in his house, till hee were more apt and able to passe forth the rest of his vnknowne iorney.

Unknown iorney (quoth the old man) why, are you out of your way good sir (sayth he) or know you not the name of the place whereunto you are bent, either haue you for-

gotten the same, or did you neuer heertofore trauaile this wayes.

Good father (saith the yong man) for so both your age and state requireth, I am not out of my way, but rather in the same, & thrise happy do I thinke my selfe, that fortune guided me into this path: ẏ name of this place I neuer knew, and therfore haue I not forgotten ẏ same, neyther did I before euer trauaile this way, but I so bide mine vnknown iorny, in asmuch as I am ignorant, whether it will please you to grant me abiding within the compasse of your cottage, which if you doe, then is not my iorney vnknowne, but at an end, forasmuch as since my arriuall at your house, I haue found ẏ place, which I hope fortune decréd I should atchieue.

Gentleman (quoth the old man) what good hap is that, that you harpe on so much, that hath guided you hither, I know not, but if you shall receiue any good by ẏ meanes of your cõming hither, I shalbe right glad of the same, as for ẏ vse of my poore cottage, although it be but simple, and not worthy your entertainment: yet least I should séeme to denie you the same, vse both it and me I beseech you at your pleasure, taking such fare as you find and see, agreeable to my poore state and calling.

God father (quoth the other) the good I haue got, and the luckie hap I haue had since my comming, I shall in time to come (I hope) make knowne vnto you, in the meane while, I am to yeeld you most hartie thanks, that being a stranger altogether in these parts, you haue not denied to proffer mee such curtesie, as greater can I not finde among my best acquaintance, and as for your fare, were it neuer so simple, if I would mislike the same, proceeding from a franke and willing hart, I might be counted an ill guest, that would esteéme more of the meat then the man, or more of your fare then of your faithfull heart, I accompt the dwelling good, that is not dangerous, and the cheere great that is willingly bestowed.

Gentleman (saith the olde man) the good behauiour and

courte-

courtesse that I see apparant in your outward habite, maketh me to iudge therby, ỹ maners of your inward mind, and therefore your none acquaintance, is quitted by your modest demeanor, for vertue maketh a stranger vnto euery wise man a familiar, neyther haue I euer seene that yong man heretofore, vnto whome myne eye, vppon so small acquaintance, hath drawne my heart more nérer, and therefore I and my poore cottage, are to vse at your pleasure, tarrie your time, and depart at your leysure.

Thus taried this youth in the house of this olde man, noting the outward pouertie of the Father, & the inward vertue of the Daughter, no lesse musing at the one, then maruelling at the other: but especially, the Virgins godly gouernment, her modest maners, her wordes placed with wisdome, her looks without lust, and her dædes ruled by discretion, so that it seemed vnto him, that her life was a lampe to the lewd, a lantern to the lose, and a light to the lasciuious, gouerned by grace, ruled by reason, and bridled with the bitte of Gods holy word, wherein he sawe her so continually occupied, that her whole delight seemed to be placed in the meditation thereof.

On the other side, the old father marking ỹ godly life of this yong man, noting his courteous iesture, his wisdom, his humility, his sobrietie, his spæches familiarly spoken, yet wisely placed, his minde stored with mirth, yet vsed with modestie, his contentiue minde, his patient sufferance, his earnest praiers for his Father, though he might haue grudged at his vnkindnesse. And knowing his Father, his kindred and friendes, yet more regarding hys vertue, then his fortune, or any part of his hoped wealth, was wonne vnto such an inward affection towards him, as he studied how to bring that to passe, which the yong man did most secretly desire.

Noting also, the honest and mutual friendship, the vertuous and faithful loue, that dayly increased in the minds of these two yonglings, he thought that match coulde not be made amisse, where loue was the beginning, and ver-

tue was the ende, and therefore breaking one day ꝯ matter vnto his daughter, was desirous to know ꝯ affections of her mind, at which he aimed by ꝯ dispositions of her body, and shee whome simplicitie had nourished with the milk of trueth, hauing her face stayned with the vermillion of vertue, with blushing countenance reuealed that loue, which her outward iestures could not conceale, desiring therein the consent of her fathers mind, from whose body she had receiued the substance of her being, shewing him that she was more drawn to loue him by the view of vertue, then any affection dimmed with the vaile of vanity, requesting him, that as he had bene a father of her body, in giuing to her those things necessary for her vse, so he would be also a gouernor of her life, in not denying her him wheron her ioies did rest: which the good old man dyd as willingly grant, as she did heartily desire, perswading her that as she had bin a comfortable staffe to stay vp the weight of his aged limmes, so hee would be a carefull father in prouiding her a mate agreeable to her mind, assoon as time would permit the accomplishment of the same.

Shortly after the olde father espying an apt occasion to performe his promise, brake with the yong man in the demand of hys match, requesting of him to know, how he liked the rude demeanor of his daughter, and forasmuch as he had moued the question of marriage vnto her, of which she had certified him at larg, was desirous to know what he saw in her, that should draw him to ꝯ liking of so vnseemely a choise, perswading him, that if he shotte at wealth, in stede therof he should find want, forasmuch as his state could yeeld no supplie to his necessitie, but if hée aimed at vertue, he thought her able to bring him a sufficient dowr, in that his study had béene, to make her therwith sufficiently endued.

The yong man replied vnto him, that he gaped neither after gold nor goods, forasmuch as he saw by sufficiēt appearance, that there was no such gaine to be gazed after, within the compasse of his cottage, but that hee had found

already

already an inestimable treasure, in an obscure corner, the possession whereof, if it pleased him hee might quietly enioy, he acknowledged himself richer then Cressus, and his substance more then all the golden sandes of Pactolus, or the siluer streames of Ganges, more happier in his conquest then Alexander, and farre more fortunate then Policrates.

This good old man (espying ẏ vertuous end of this yong mans desire, and seeing that vertue was the onely marke wherat he did leuell, the shotte of his affections) could not any longer dissemble his hidden state, neither the good will that he bare to his vertuous mind, & therfore taking him apart into a priuie corner of his cottage, he shewed him a huge sũme of gold & siluer, not gathered by hys care (who was rather addicted to contemplation, then to heaping of treasure) but bequeathed by the death of her vncle, a man of great substance, who noting the hope of her vertuous heart, that shined forth in the image of her face, deliuered to her Father, to keepe for her vse, a homely coffer in outward shew, farced within full of gold and siluer, all which (for so much as he saw, he desired not wealth, but wisdom, nor the body of his daughter, but her minde) he gaue him, calling vnto him his only childe, and ioyning their handes with the free consent of their ioyfull heartes, hee blessed them, praying God, that as vertue was the beginning of their loue, so it might be the end of the same, that they might liue together here in all godlinesse and felicitie, and end their dayes in peace and tranquilitie, that such issue might spring of their sæde, as might be the cõmon wealths commoditie, to their comfort and Gods glorie.

Thus liued they together in all honestie, godlinesse, and quietnesse, breaking all brawls with humilitie, & quieting euerie discorde by loue, the one not being proud through rule, the other not checking her husband for wealth, looke what he liked, she loued, looke what he loathed, she lusted not after, in pleasure she would be his partner, in sorrow his companion, her honest myrth was his mellodie, & her

friendly

friendly heart his harmonie, in health his delight, and in sickneſſe his Phiſition, and in briefe, the piller of his lyfe, and the onely patterne of a vertuous wife.

O how many wiues haue we in our citie, that folow not the example of this Damſell, but rather rnn with maine ſtrength the contrary way, whoſe liues if they were noted would rather deſerue a ſharpe inuectiue, then a plauſible praiſe, againſt whom I wil not inueigh, leaſt I might be rather vniuſtly accuſed of ſome: of enuie, then thought to write of iudgement and experience. I will therfore ſtrike ſayle in ſuch a tempeſt, rather then ſtriuing with contrary winds, runne againſt the rocks of womens venemous tongues, and ſo put in perill the ſhip of my ſafetie, accounting this onely example ſufficient to encourage the good, and to gaule the wicked, the one burning with the praiſe of vertue, the other bluſhing at the want thereof.

Wherefore, let all maidens learne by this virgins example, how to weare out theyr golden time of virginitie, not by ſpending the ſame in wantonneſſe, wildneſſe, loſeneſſe and libertie, but in ſhamefaſtneſſe, diſcreetneſſe, chaſtneſſe, and ſobrietie, which as Valerius ſayth, is, *Cuſtos caſtitatis*, The preſeruer of chaſtitie. Moreouer, let thē be ſilent, not coueting by words rather to be ſeene, and ſo to ſhew their eloquence, then by ſhamefaſtneſſe to declare their honeſt ſilence, as a number doe in theſe dayes, who make their tongues ſweete inſtrumentes, to delight the eares of trifling talkers, and count it a great gayne to floriſh in glorious ſpeeche, ſo that if nature had made them for that vſe, I thinke ſome of them would proue gallant Orators to plead, and as ſubtill ſophiſters to deceiue.

Let them learne alſo to keepe their fēte from gadding, and to exerciſe themſelues at home in vertuous doing, of which, the one will blot their good name with infamie, but the other adorne their life with glorie.

This Maidens modeſtie may be their myrror, and her gouernment a glaſſe for theyr behauiour, how to conſume their time in godlineſſe and prayer, and to bridle theyr

loſe

lose affections from vicious demeanor, whose example if they imitatate, they shall finde more faithfull louers of they? virtue, then folish doters on their beautie, more suters for their honesty, then likers of they? bravery: and aboue all, they shall be sure that God will prouide them such husbands, as shalbe trusty louers, and honest liuers.

But for so much as I promised in the *Exordium* of this history, to set down somwhat wherby the vnskilful youth may be warned, how to make a right choise in the choosing a wife, or hauing chosen, how their life may be spent in quietnes, I wil breefly perform it & so draw to an end.

Super Math.

Chrysostome, perswadeth him that will marrie, to consider whether both the Parents be good, or both euill, or whether the one be good, & the other euill: if they be both good, then may he safely make choyse of her, if both euill, then to refuse her: if the one be good, & the other euill, then may he be doubtful what to do: yet if the Father be good, and ỹ mother dishonest, vnquiet or without gouernment, he ought rather to feare, then otherwise: and the reason is, because Maidens haue bin more accustomed to be conuersant with they? Mothers, then with their Fathers: and therfore more inclined to folow their manners, wher vpon rose the prouerbe: *Qualis mater, talis filia.* Such a mother, such a daughter.

But especially let him beware that intendeth to marry that these things concurre & meete together, namely, that in their states there be an equalitie, for where there is no equallity of condition, there can be no quietnesse of life, for as much as two contraries are neuer found in one subiect nor one harte in two contrarie fortunes, for wealth in a woman without wisdome, & pouertie in a man without great gouernment, do neuer make vp a quiet marriage.

Moreouer let ther be a likenes in their manners, and a knitte in their mindes, least if their affections be variable, they become seperable: for where there is no likenes in manners, there can be no soundnesse in frendshippe: wher is no soundnes in frendship, ther is no faithfulnes

in loue: where is no faithfulnesse in loue, there may be no quietnesse of lyfe, and where the lyfe is vnquiet, there is the life but a death, and the marriage a miserie.

But aboue all, seeing that *Natura nihil solitarium amat*, And that those that haue not the gift of continencie must marrie, (albeit that in marriage are many discommodities, yet of euils the least is to be chosen, For better it is to marrie, then to burn in fleshly desires:) let euery wise man haue a speciall regard therefore, that her parentes be honest, she vertuous, and therewithall religious, seeing that the lacke of religion is the want of good life, and the open gappe to all vngodlinesse, and surely, this lacke of foresight in choyse, leadeth many a man to ill chance, making the whole life vnsauerie, that else might be spent in sweet and pleasant quietnesse, and ended in myrth, ioy and happinesse.

In briefe therefore, good education is better in a Mayden then riches, albeit I will not dissuade any man from profite, so it be not wholly respected: for I denie not, but wealth and wisedome may be coupled, and vertue and riches conioyned, that there may be as much vice in needie pouertie, as pride in glistring riches, for Marcus Cato had a wife, who although she were poore, yet was she proud, pettish, and peeuish: yet is a poore mayden vertuous, better then a rich that is vicious, and pouertie with glory, is better then riches with infamie.

But now to vse Apostrophe, to those that are married, as in the choyse of a wife, there is to be vsed discretion, so must thou gouerne her by mildnesse and wisdome, austeritie of words, must be mingled with gentlenesse of speech feare must in her be turned into loue, & bitternes in thee, into sweetnesse of behauior, seeing that she was not made of the head or the foote, but of the ribbe and side of man, which sheweth, that as she may not be a mistresse, so must she be no maid, as no soueraigne, so no seruant, but an equall

equall companion, and a friendly fellowe, to participate with thee of euerie fortune.

With this mildneſſe of gouernment, muſt be matched, ſecreſie of chaſtiſement, that euerie fault bee not openly corrected, nor euery offence publique detected, euery light fault muſt not be found, nor euery infirmitie ſharply noted, for as a diſcord in muſicke, being a harſh and vnpleaſant ſtroke of mixed ſoundes, ſharp and flat, is vnpleaſant to the toneable eare: So the publique diſagreement of couples, beeing an vnſauerie noyſe of iarring wordes, is greeuous to the honeſt godly minde, therefore if anie occaſion of offence fall out, (as it cannot chuſe but euen among the beſt, it may ſometimes happen, for *Vnicuique dedit vitium natura creato*, To euery one that liues, hath nature giuen a fault,) there out to be great circumſpection, that if it be not onely remoued, leaſt a ſmall offence vnwiſely handled, breede a gaule in the minde, and a griefe in the heart.

Laſt of all, accuſtome thy ſelfe to friendlineſſe in ſpeech, and louingneſſe in cõmunication, to honeſty of life, & vertuouſneſſe of manners, that going before in gouernement of life, ſhe may follow in obedience of behauior, let thy life be a lanterne to light her, and a guide to lead her, an example of vertue, and a patterne of honeſt demeanor, that ſhe beholding thy vertu, may immitate thee in euery godly action. Theſe Notes duely obſerued, wil profite thee in ſingleneſſe, and eaſe thee in wedlocke, make thy whole life delightfull, and thy death ioyfull, that departing from the ſhaddowe of this ſhorte life, a good conſcience may accompanie thee to the life eternal, and a good name remaine for thy eternal memory.

Amen.

FINIS.

equall companion, and a friendly fellowe, to participate with thee of euerie fortune.

With this mildnesse of gouernment, must be matched, secresse of chastisement, that euerie fault bee not openly corrected, nor euery offence publique detected, euery light fault must not be found, nor euery infirmitie sharply noted, for as a discord in musicke, being a harsh and unpleasant stroke of mirrors sounded, sharp and dattie, unpleasant to the tuneable eare: for the publique disgreement of copies, beeing an unsauerie noyse of iarring woordes, is grecuous to the honest godly minde, therefore if anie occasion of offence fall out, (as it cannot chuse but euen among the best, it may sometimes happen, for *Thucydide dicit tuetur natura creata*, To euery one that hues, hath nature given a fault,) there out to be great circumspection, that if it be not onely reproued, least a small offence unkiesly handled, breede a gaule in the minde, and a griefe in the heart.

Last of all, accustome thy selfe to friendlinesse in speech, and louingnesse in communication, to honesty of life, & bertuousnesse of manners, that going before in gouernement of life, she may follow in obedience of behauior, let thy life be a lanterne to light her, and a guide to lead her, an example of bertue, and a patterne of honest demeanor, that she beholding thy bertu, may immitate thee in euery godly action. Whose Gotes onely obserued, will profite thee in singlenesse, and case thee in u eblocke, make thy whole life delightfull, and thy death ioyfull, that departing from the shadowe of this shorte life, a good conscience may accompanie thee to the life eternal, and a good name remaine for thy eternal memory.

Amen.

FINIS.

¶ A Dialogue, wherin the extreame vices of this preſent age are dyſplayd againſt Traytors and Treaſons.

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The Tongue.

Deare Brethren and fellowe members, by what authoritie or right, rather with what boldnes, dare our Brethren the Belly and Back oppreſſe vs, and ſo Lordlike commaund vs? it is a ſhameful thing, extreame folly, and a thing very vnſeemly, when the ſeruaunt ruleth, and the Lorde obeyeth, the ſlaue commaundeth, and the Maiſter ſerueth: truelie we are worthy of the greateſt torments, that lyke drudges will become a ſcoffe and ſcumme to others. Like fooles we haue made the Belly and Backe our Lords, with great labour we get and prouide al things may pleaſe them: poore ſoules we haue no reſt, ſometime the Belly commaũdeth one, ſometime the Backe another, one ſaith to ỹ Foote, ariſe ſluggard, awake, the other to the hand, beſtirre thee apace, get me ſome meate, prepare mee ſome dainties, fetch me ſome wine, lay the Table, the day paſſeth, the time goeth, and I haue eaten nothing: Hunger and Thirſt my two enemies come & threaten my death, the one on the one ſide, the other on the other, and therfore except yee ſpædely help me I die, and theſe are their daielie and vſuall complaints.

The Hande.

Syſter, you ſaie trueth, and amongſt the reſt no one hath more cauſe to cõplaine of them both then I, for I labor ſundry waies to maintaine thẽ. In the Winter I ſuffer cold, in the Summer I endure heat, my ioynts are benummed with the one, and dryed with the other, I labor day & night to procure for thẽ both what I can & yet they are neuer ſatiſfied.

The Tongue.

I knowe it, but yet your toyle is not equall with myne, for I am often a common Paratour and solicitour for them both. Manie times I am faine to braule for them, when I haue small thanks for my labour, somtimes I am a Patrone or rather a Latrone to robbe the Ministry by selling of lyuings, sometimes a Iudge, and eftsoones a witnes, somtimes a Counseller, otherwhiles a Merchant, and then after a retailour of wares, I counterfait Lawes, I tell lyes, I sowe seditions, I stirre vp Traytors, I slaunder Princes, vnder cullour of trueth I beguile and deceiue, I sweare and forsweare, I breake promise, I allure to whoredome, to theft, to murder, and to all mischiefe: I make no account so I may get them ought, whether per fas or nefas, by right or wrong. If I come among Princes, I flatter, if among the noble or ritch, I sooth them vp with sweete wordes, *Si aiunt aio, si negant nego*, loke what they say I affirme it, and all this I doe, that by flatteries I may feede the Belly daintilie, & clothe the Back brauelie.

The Hande.

And I praie you is my toyle any lesse? are my deceites inferiour vnto yours? am I not forced through their procurements (if I may without shame open my follies) to picke and steale, sometimes by priuie filching to make all fish that comes to net? sometimes by open robbing violently, to lay hands vpon others? What treasons, what poysonings, what murder is it or what wickednes, that I do not for their sakes accomplish? whose goods haue I spared? whose bloode haue I not spilled, to serue the turne of these my Lordlie Maisters?

Haue I spared the Prince, the Father, the Childe, the Sister, the Brother, the Husbande, the Wife? May what age, or sexe haue I pitied, to please these ouerruling & commaunding Lords? I want no examples to confirme my sayings,

ings, yet least you should imagin me to say more then I can proue, I will sette downe a fewe for the maintainaunce of my cause. And first to begin with Traytors, did not Curio (at first Cæsars enemy, yet afterward to maintain the Belly and Back) sell vnto Cæsar for 26000. crownes the Cittie of Rome? How vnfaithfully did Polymnestor of Thrace murder Polydorus King Priamus sonne, and all for his gold to maintaine his brauerie, and to sette him one degree higher in his Kingdome. Aul. Posthumius Albinus, beeing sent to ouerthrow Iugurtha, was corrupted with money, and in stead of warre most shamefully concluded a peace. How did Standley and Yorke, two English Traytors in Flaunders, deale with the most vertuous and famous Queene of England, whom God preserue long to raigne ouer vs to the confusion of all forraine and domesticall Traitors.

When the Romaines warred against the Latines, Cassius a standerdbearer slue Crassus Brutus his sonne, because for money he would haue betrayd his Father, and opened the Gates to the enemies.

Heraclius the Emperour, slewe Phocas his Father to maintaine himselfe in the brauerie of an Empire.

Richard the third, reaching with ambition at a crowne, most vnnaturally slew his two little Nephewes, his hart contrined it, but I performed it.

Frotho the King of Denmark had three sonnes, Haldanus, Roe, and Scato, who when their Father was deade, strouе all togeather for the Kingdome, by meanes of which, Haldanus the elder, slew ỳ two yonger, that hee alone might sway the Kingdome.

Semiramis hauing obtained of her Husband Ninus, to sit but one day in the princelie seate, and for that day to sway the Kingdome, imprisoned her Husband, & afterward slewe him, that she alone might liue in all daintines and brauerie.

These and infinit other, haue the Belly and Backe forced me to destroy, making me as a slaue to serue their appetites.

The Foote.

Seeing each of you haue iustly made your complaints, as Nature hath placed me lowest, so giue me leaue at last to declare my griefe: I acknowledge the Tongue is greatly enforced, the Handes meruailously troubled, and the other members wonderfully oppressed, to serue the turne of two, not Vassers by Nature, but Monsters by abuse, yet consider my trauaile, and you shall find it nothing lesse then the rest. How do I trott vp and downe, and as a Porter together with my fellow, am forced to beare vppe the rest of the members. Whatsoeuer must be had, I am the Messenger to fetch it, is there any dish to fede the Belly? then must I runne to buy it, is there any fine apparrell fashionable for the Backe? be it neuer so farre, I must trudge for it. And albeit ỳ the waight of the members which nature hath gyuen be sufficient to charge & ouerburden my feeble force, yet must I haue a loade deuised by arte, to oppresse the weakenes of my slender ioynts, so that I thinke my burden heauier then Ætna, or the waight of the Heauens vpon the shoulders of Atlas, with griefe hereof my boanes consume, my synnewes shake, my humors dry vp, and my ioynts quake, like as when two weake Pillars beare vppe the burden of a heauie house. Besides, neither can the Tongue come to vtter her speech, nor the hands to execute their purpose, without it be by my help and furtheraunce, so that if the Belly bidde the Tongue deceiue, I poast out to performe it, if ỳ Back commaund the Hands to steale, or shed blood, then I haste to make them finish it, so that in all actions I am a seruaunt in most vile slauery to these vniust oppressors, and therefore haue as much cause to complaine of their tyranny in euerie thing, as either of you in any thing.

The Tongue.

Certaine it is we all do serue them diligently, we labour for them painefully, and yet are rewarded slenderlie.

The

The Tyrants of Sicilia neuer oppressed their subiects with more violence, then they do vs with their exactions, and yet we haue thereby no benefit, for had wee any recompence, it woulde asswage the burthen of our trauaile, and make our labour swéete, but such is the condition of these two, that albeit we dailie giue them, hourelie labor and continually prouide for them, yet they neuer cease complayning, that wee giue them nothing.

The Hande.

Yea, for though I labour to day to féede the one, and trauaile to morrow to clothe the other, yet if I do not the nert day, and the nert day also giue them stil, they complayne of myne idlenes, of mine vniustice & negligence: saying I am vnnaturall, vnkinde, slothfull, and giuen to ease, and that I forget the ende wherefore I was made, which is, (they say) to serue them in all necessities, what said I? nay rather in all superfluities.

The Foote.

In the same state am I, and so they deale also with mée, for though I nowe fetch them in things not wholy néedfull, but for the most part curious, it may bee that a while they will be contented, but shortly after they crie it is too little, and except I procure the one varietie of dainties, and the other diuersitie of sutes, they are neither contented, so variable are they, and ful of alteration, so that I cannot tell what to compare them to, except to the lake in the furthest part of Affrick, among the people Troglodítæ, which is thrise in a day bitter and salt, and yet anone pleasant and sweete.

The Tongue.

Nay rather they are like the gaping Gulfe in Sicil, named Charybdis, which euer deuoureth, & is neuer satisfied,

or like the fire, that the more it hath, the more it still consumeth: for Polypus had neuer more shifts, then ỳ Back hath suites, nor the Camelion more cullers then ỳ Belly Cokes.

The Hande.

I thinke the Crocodil is not more greedy then the Bellie, nor the Leopard more variable then the Backe. Their nature is like ỳ stone Siphnius, which heated in Oyle wareth hard, but let alone becommeth soft. The more we pleasure them, the more they displease vs, and the more wee bestowe vpon them, the more they are vnthankfull.

The Tongue.

Will you see the patterne of a gluttonous Pantrey, then looke vpon the Bellie, for he is a smoking Kitchin of variable viands, Gurmandise is his Porter, and Gluttony hys Cooke, the lustfull Lyuer like a flaming fire, boyleth vnder the great Kettle & Cauldron of the stomack, the breathing Lunges, like blowing bellowes, lie by the Liuer as by a Forge, the Weasand pype as it were a Cestern, bringeth in liquor to dresse the cates, and the entrayles like a sinck conuay the filth downe the Fundament. Nowe all this while who fareth the better for their cookery, nay which of vs are not the worse for the Bellyes vntemperancie, and which of vs smarteth not for the Backs prodigalitie? Wherefore Bretheren, and fellow members, let vs not be subiect to two such Cormorants, which regarde not our benefit, but their owne profit, consider the seruillity they haue long kept vs in, what labour and paine, what carke and care, they haue continually put vs to, if we cast off their yoake, we shall bee freed from slauerie, if not, wee liue in continuall drudgery, they rule not by reason but by rigour, their lust is a law, and their will a warrant, and therfore to shake off their oppression, were wisdome, and to liue at liberty, wilbe our onelye happines.

The

The Hand.

Sister, I promise for my part, to yéeld to your perswasion, and whereas in times past I haue wrought full harde for the maintenaunce of these my iolly Maisters, I purpose now to take mine ease, thinking it better to liue at rest, thé to toyle and haue no thank for my labour, and therefore let them worke for themselues if they wil, for I neither meane to fede the one, nor clothe the other.

The Foote.

Neither will I step ouer the threshold, to fetch in anie thing for the sustenaunce of the one, or maintainance of the other, but meane to take my rest in mine Inne, expecting howe these that haue so long ruled as Lordes, can become nowe seruaunts to themselues.

The Tongue.

In this doing wee shall abate their pride, and plucke downe their Peacocks plumes, so that though nowe they holde theyr heades full high, yet within these two or thrée dayes, I am sure my gluttonous Maister the Belly, wyll sing a newe song, for I promise for my part to be no instrument to fede, nor no seruaunt to serue him, and as for our gallant youth the Back, I do not doubt but ỹ want of your seruice, will make him in short time after beshrew himselfe. But hushe, *Lupus est in fabula*, behold where they both come of whom we haue long talked, let vs shrinke a side to heare their communication, till opportunity serue for vs to speake.

The Belly.

What greater misery can happen in this life, then when as in a naturall body, where the members should serue each others necessitie, and mutually helpe & succour one another,

they shall not onely denie their ayde vnto the body, but conspire also the death of the same: by meanes of which, not the body alone dooth consume and pine away, but the members themselues doo consequently perish: and yet are they so blinded with enuie, and ledde on with selfe loue, that they cannot perceiue their destruction at hand, till present perrill doo teach them, and their owne smart doo warne them, what folly it is to be led by enuie, whereby to make a mutinie in a naturall bodie, in which there ought to be a cordiall consent of amitie, and a tuneable harmonie of loue.

I knowe not what hath mooued my fellow members to this conspiracie, for my part I haue naturally fedde them, and louingly nourished them all, yet they complaine, and not of me alone, but of the proude Back also, whose pride & prodigalitie, hath oftentimes (indeede) depriued both them and me of our due sustenaunce and naturall nourishment, euen this statelie and lordly Backe, the pyllar of pryde, the waster of wealth, and the window opening to all wickednes, a leader vnto lururie and vncleane leacherie, a bulwarke to beate backe chastitie, & the roote from whence all presumptuous pride dooth growe, for whose faults, it is no reason I should suffer the malice of the members, that not onelie in mine office foster ỳ rest, but am neerest to him in all things.

The Backe.

Brother, I haue heard your vnbrotherly speeches, in which, though you would to cleare your selfe, make me the cause of ỳ members variance, yet if you iustly examine your owne condition, you shall finde that your gluttony, and vntemperancie, doth not onely distemper the members, but also consume that should serue for my maintenaunce: & therfore good cause haue the rest of our Brethren to condemne your excesse, and dislike your extortion: for they serue an euill Maister, who is alwaies crauing and neuer contented, euer feeding, and neuer filled, for what is more vnsatiable

then

then the Bellie: that is this day crammed, and to morowe craving: Who when he is full, can dispute of temperance and continencie, yet presently after doth shake handes with all vertue. You saie that I am the pillar of pride, but it happeneth then through your intemperaunce, you affirme that I am the waster of wealth, but you forget your owne delicacie, that consume more at one banquet in a day, then I doe vppon apparrell in a yeere. You make mee a leader vnto all leacherie, but you remember not that *Sine Cerere et Baccho friget Venus*, and that I am but the effect, you the cause, I the flame, you the Dyle, I the meane, but your self the matter, you say I am the bulwarke to beate back chastitie, but you consider not that ỳ full Bellie is not able to kæpe continencie, you make me the roote of pride, but it is your selfe that is both roote and trunck, to foster the brauest branches of pride, and to cherish all wickednes, and vice: and therfore you suffer not for mee, but for your owne faultes, and your disorder in feeding, hath made the members weake, and my garments bare.

The Tongue.

Now the matter beginnes to worke, when Theeues attache one another, true men come by their goods, but of both, there is neither barrell better Herring.

The Bellie

Why, had euer Prometheus more shapes, then the backe sutes: or ỳ Hydra more new heads then the back new Garments: not so variable for their matter, as changable for their fashion: this daie French, to morowe English, the nert day Spanish, to daie Italianate, to morow for fashion a deuill incarnat, *O tempora, o mores!* To daie you shine in sutes of silke, to morow you iet it out in cloth of Golde, one daie in blacke for show of grauitie, an other daie in white

in token of brauerie, this day that cullour, the nert day another, nowe short waisted, anon long bellied, by and by after great Buttoned, and straight after plaine laced, nay this your Buttons as strange for fingines, as they were monstrous before for greatnes, this peere bumbd like a Barrell, the nert shotted like a Herring, nowe your hose hang loose like a bowe case, the nert daie as straite as a pudding skinne, one while buskind for lacke of stocks, another while booted for want of shoes, and thus from you that are the graund Maister, doo the inferiour members fetch their fashions, & these be the mutabilities of men.

As for women, you make them through your pride in lookes like Lais, in fashions like Flora, in maners like Thais, more wauering then the wind, and more mutable then the Moone: in Gate & iesture most daintie, in the Church most angelicall, in the stretes modest & amiable, abroade among men in finenes superficiall, but at home by themselues most sluttish and bestiall. Yet I meane not all but the worst, and such as entertaine your pride, who from the top to the toe, are so disguised, that though they be in sere Women, yet in attire they appeare to be men, and are like Androgini, who counterfayting the shape of either kind, are in deede neither, so while they are in condition women, and would seeme in apparrell men, they are neither men nor women, but plaine Monsters.

Their heads set out with strange hayre, (to supply nature that waie defected, or rather by their periwigges infected) do appeare like the head of Gorgon, sauing that they want the crawling Snakes of Medusa, to hang sprawling in their haire along their faces, & yet they retaine the propertie of this Daughter of Phorcus, for they turne a number of their beholders into stones, who while they affectionatlie gaze on their painted pride, doe lose the reason of men and become like stones, without anie feeling of a vertuous mind, the onelie Image of a man.

But as they are Venerian Dames, euen so in their flat-

teries

teries to beguile fooles, they imitate the nature of the Cyprian women, who comming into Syria and seruing in ẏ Court, would coure downe and become footestooles for the Ladies, thereby to ascend into their Coaches; for which cause they were called Climacidæ, of Climaca, which ẏ Assirians name a Ladder: but heerin onelie they differ, in that our Phrynæ, and Cytherean Damsels, become not Ladders for Women, but footestooles, yea and pillowes for Men. And therefore it is not without cause that Tyresias saide, (beeing chosen an Arbiter betweene Iupiter and Iuno,) that there were *In viro, tres amoris vncia, in femina, nouem*, in a man three ounces of lust, in a woman nine: for what meaneth els their outward tricking and daintie trimming of their heads, the laying out of their hayres, the painting and washing of their faces, the opening of their breasts, & discouering them to their wastes, their bents of Whale bone to beare out their bumes, theyr great sleeues and bumbasted shoulders, squared in breadth to make their wastes small, their culloured hose, their variable shooes, and all these are but outward showes. As for the rest, least their rehearsall might rather hurt, then profit the honest eares, I will couer them with silence, but all these are your prouocations; these are the fruites of your pride, the signes of your waste, and the abridgment of my fare, for while you spend so freelie vpon your Backe, the least share falles to the Bellie, nay I am faine oftentimes to fast, to beare out the prodigalitie of your pride, and then wanting nourishment to feede the members, I am complained on for your fault.

The Backe,

I perceiue you can *Arcem facere ex cloaca*, and *Lapidem e sepulchro venerari pro Deo*; make much of your painted sheath, and make a Mountaine of a Molehill. You can loue your selfe best, & spie a mote in anothers eye, forgetting the beame in your own, I am not so variable in my sutes, as you

are in daintes of diuers sorts, nor so sumptuous and gorgious in garments, as you are costly in cates, but you count al too much that goes bondes your owne bellie, and thereunto you bend the summe of your talke, like Pithomicus, ỳ when he gaue answer of the Oracle, so spake, as the voice seemed not to come from his tongue, but from his belly.

What should I speake of your two greatest Gode[illegible] and [illegible], gluttonous feeding and excessiue drinking, by which you make a number not men but beastes, that haue their soules but in stedde of salt, to keepe their bodies from noysome stinche, who though they appeare men, are indede but Ventres, that place their pleasure in long feeding, and their delight in strong drinking.

I am not so changable in fashions, as you are choyse in dishes, what boyling, what baking, what roasting, what stewing, what curious and daintie conseruing, what syropes, what sauces, with a thousand deuices to moue an appetite without necessitie, and charge nature without nede. Did you not make Demetrius Phalerus consume euery yere two hundred talents, in nedlesse stuffing of your bottomles bagge?

And howe moued you Heliogabalus at euery sitting downe, to spend no lesse then an hundred Sestertij? Made you not Philoxenus to wish that he had ỳ neck of a Crane, that in feeding on delicate meate, and drinking swæt wine, he might feele the greater pleasure?

Ezech. 16 With this you made the Sodomites to abound, which was the cause they were consumed with fire.

Exod. 32 You made the Israelites herin to offend, that after they had glutted their bellies fell to Idolatry.

Gene. 25 You infected Esau with this grædines, that he sold his birth-right for a messe of pottage, yea, infinite others haue perished by the Belly, and more by the Belly then ỳ sword.

The king of the Cookes (that is the Bellie) ouerthrew the walles of Ierusalem, (saith Gregorie,) for while the Bellie is farced with Gluttonie, the vertues of the soule are de-

stroyed

stroyed by Leacherie, for *Vicina sint venter et genitalia.* There can be no order in liuing, where there is no measure in feeding, and as a wild Horse if he haue the bridle wil cast his ryder, or carrie him whether he listeth, so an vntemperate Belly, leadeth the soule to all sinne, and the members to sicknes and sorrowe. Or as the Earth by too much rayne becommeth barraine of all good fruites, and bringeth forth nothing but thistles and thornes, so the Belly ouercharged with too much foode, is vtterly voide of all vertue, & wholly barraine in well doing, producing nothing but pricking thistles of ill example to hurt others, or choking thornes of beastly life to destroy it selfe. How manie doth the Bellie make Epicures, that say, *Ede, bibe, post mortem nulla voluptas,* eate and drink, there is no pleasure after death, who make their Belly their Gods. Such are like Acephalus, whome the Mathematicians place before one of the wandering starres, with his head and mouth kissing his bellie. Or the Fish named Asinus, who alone of all liuing things (as Aristotle saith) hath his hart in his bellie, a number of which Asses the Belly maketh, that eate not to liue, but liue to eate. Philip. 3

As for vnmeasurable drinking, Authors haue written, and experience doth tell vs dailie, that through abuse thereof, manie not onely liue not out halfe their daies, but therein consume that which should serue to clothe both me and the members. Archesilaus Pytaneus dyed by excessiue drinking of wine. Andebunus a King of England at a Supper drank so much wyne, that beeing ouercome with the aboundaunce thereof, in casting and straining himselfe he suddainly died.

Anacreon the Poet, a louer of wine, was suddenly strangled with a Grape. And many wee see through your surfetting and swilling, are rouled into the graue before their naturall time, that els might liue in happines and health. But nowe I remember Cato the elder, when he accused ỹ gluttonie and lasciuiousnes of the people of Rome, sayde it was very harde *verba ventris facere qui aures non habet,* to talke to

the bellie that hath no eares, or els I might tell of a greate manie more, that *indulgentes ventri domini* farcing their bellies out with fat, through fulnes of feeding by daie, and gorging their gutes ful of wine with late drinking by night, are right Antipodes that neuer behold the sunne in his rising, nor see him in his going downe: such doe *vinere ad faces et cereos*, spend their time by torche light, while they consume ỳ night among their cups, and snore all day vpon their beddes. And these are your Lucifugi, or Lychnobii, that liue contrary to Nature, who are as well knowne by their cullours, as the gluttonous Estriche by his feathers, some of them beeing more pale through distemperature, then those that are sicke of a feuer, others more ruddie then the Rubie, and more deeper in die then the reddest Grape, but with the most *pinguis aqualiculus propense sesquipede extet*: their fat paunches like a water trough standes out a foote and a halfe.

I talke not of other effects that accompany your gluttonous bellie whē it is farst w̄ wine. What lasciniousnes in wordes, what wantonnes in gestures, what filthines in deedes, what swearing and blaspheming, what quarrelling and brawling, what murder and bloodshed, nay what wickednes is not an vntemperat belly subiect to, and most readie to accomplish?

Besides, howe doth your gluttonie chaunge Natures cōlines, into foule deformednes? how dō the eyes flame with fierines, the face flush with rednes, the hands shake wyth vnstedfastnes, and the feete rēle through drunkennes? the head swimmes, the eyes dazell, the tongue stammers, the stomack is ouercharged, the body distempered, and the feeble legges ouerburdened, which, beeing not able to beare an vnrulie Lord, dō lay him in ỳ durt like an an ouer ruled slaue, and so through your distemperature, your selfe not alone weakened, but the other members so diseased, as to reckon vppe the sicknesses and sores, of which the Bellie is cause, were to purge the stables of Augeas king of Elis, or to sette them downe which were neuer knowne to Auicen, Galien, Hippo-

Hippocrates, nor all the Phisitions that euer liued, so that by these meanes it may be saide, that a gluttonous Belly maks rich Phisitions and fat Churchyardes.

The Bellie

I had not thought the Backe had beene so good an Orator: you haue taken great paines to decipher my gluttony, forgetting your owne pride and prodigalitie, but you knowe the morrall of Esops Ante: his Eye, he that speakes what he will, must heare what he will not, I will not say ỳ Backe is a Monster, that can carrie vppon his shoulders, Landes, Castles, and Townes.

The Backe

Nor I showe, howe the Belly deuoureth, not onelie Lordships, Reuenewes, and great possessions, but whatsoeuer flyeth in the ayre, is bredde on the earth, or engendred in the Sea, all is too little to fill the vnsatiable Belly.

The Belly

Your shining out in Silkes, hath brought many a man into the Mercers Bookes, and wrapt more in the Vsurers bandes. Howe many hath the Backe made Banqueroutes, that to maintaine their outward iollitie, haue beene fayne to gage not Landes alone, but plate, goods, or whatsoeuer was ought worth, and in the end, either to take Ludgate for their lodge, or some worse prison for their harbour, and then their Wiues, Children and household liue after in pennury, through your former pride and prodigalitie, yea I and the other members hunger for that, which the Backe hath before most vainly spent. Besides, you make the Landlorde to maintain your bravery, so stretch his poore Tenant in rent, that to serue your turne the Belly must fast, the Handes

labour, the fete to trudge, and the other members toyle to their greate greefe and sorrowe.

The Backe

But thinke you that the Backe alone is cause of al this miserie? no no, the Belly hath herein his portion, and that the greater part, how soeuer you would shift the matter vpon me, for although (as Plinius sayth) *Simplex cibus corpori vtilissimus*, the simplest meate is most profitable for the body, yet the Belly beeing not herewith contented, must haue diuers and daintie sortes of fruites, beasts of the earth, foules of the ayre, fishes of the Sea, and those not cõmon but rare, besides, banquetting dyshes of sundry sortes, made of sweete conceits to please your appetite. Moreouer, golde & cullours to adorne them, and sweete spices to sauour them, then the fattest and fairest, the yongest & sweetest, a cunning Cooke must be sought to dresse thē, and daintilie to prepare them, who turneth the substaunce into an accident, and nature into arte, that the full belly may become hungry, and the stuffed stomack renew his appetite, and while all these thinges must be prouided, the stocke wastes, the Landes are gaged and morgaged, and rather then the Belly shall want his superfluities, the Backe and members shall want their necessaries, so shortly after followeth a topsiturvey downefall of the whole state, which must be layd vpon the Backe, though wrought by the Belly, and shifted to mee though chefely effected by your selfe. But beholde where they are, who can giue equall iudgment whether of vs twaine do most exceede or procure greatest wrong to the members. Doe you not see them?

The Belly

Yes full well, and better shoulde I thinke of their company were it not for the malicious tongue, who hath contrary to nature made them enemies to me, that am by nature a friend vnto them.

The

The Tongue.

We are espied, wherefore to decide this controuersie we will goe to them, as though we came but now within theyr hearing, but it shall not neede, for they approche to vs.

The Bellie.

Deare Brethren and fellow members well met, I cannot choose but meruaile, what hellish furie worse than Megæra hath sturred you vp to be at enmitte with me, that haue alwayes tenderly loued you, and what shoulde moue you to withdrawe from me my nourishment, that am a seruant to feede you all, in ministring to euerie one so much as nature requireth.

The Tongue.

Because rather thou art a lawlesse Lord (howsoeuer thou couer thy extortion with the coulourable glose of a seruant) alwayes crauing and euer commaunding, still feeding, and neuer leauing, thou art a bottomlesse whirlepoole of all gluttonie, an vnsatiable sea of ceaseleese gourmandie, a rauenous cormorant that greedely deuoureth, an idle creature that neuer laboureth, thou settest the whole world vpon vntemperaunce, making the rich a Nabuzardan, that rather bestowe more vpon Cookes to fill the belly, than on the learned to instruct the mind Thou teachest the poore κατα σαρκα not κατα πνευμα, to liue after their lust, not according to vertue, consuming without care, not onely what shoulde maintaine their family, but that also that might otherwise paie their debtes, O bellie most beastial, thou causest all vncleanneese: O monster most vnreasonable, that worketh all filthinesse: through thee come murthers, robbing and theeuerie: through thee come contentions, treasons and villany: through thee Kings reach at others crownes to increase their treasure, and Popes at

Princes rule to inlarge their honour, through thée comes pride, warre, and deceit, enuie, hatred, and slaunder, to conclude, thou art the chaser awaie of all vertues, and the haler in of all vices, and in thée as in a Troiane horse, is included not the ouerthrowe of one Citie, but the ruine of infinite Countries and innumerable people, thou art the bellows to kindle all lust, and the sacke that containeth all filth, the plague of vs the members, and the vtter ouerthrowe of the soule it selfe.

The backe.

She hath nipt you verie nére, and mételie well painted out your gluttonie.

The Tongue.

And as much may I saie to thée thou proude perocke, the porter of pride, the baite of bauderie, the lure of lecherie, thou rote of all riot, and beginning of all iniquitie, thou art the sturrer of strife to maintaine thy pride, and the nource of warre and all sedition, through thée Countries fall at iarre, and kingdomes are turned topsiturui, for thy brauerie false subiects forsake their Prince, and vilanous traitours betray their Countrie, thy leaprosie infecteth all the world, corrupteth euery age, and defileth euery sere, thy pride maketh the rich loath the pore, the child disdaine the Father, the neighbour contemne his neighbors, the wife despise her husband, and the seruant to make no account of his maister, all which being trickt vp in thy ornaments, thinke that *Vestis virum facit*, Apparell makes a man, but they forget *Simia est simia, etiamsi aurea gestet insignia*, that an Ape is an Ape, though hée be clothed in golde, to conclude, what vice is it whereof thou art not cause, nay what sinne whereof thou art not the beginning, the midst, and the end.

The

The bellie.

As well hath she decyphered your pride, but what should I saie vnto the tongue, as I haue patientlie heard her, so deare brethren and fellowe members, giue me leaue to aunswere her agayne. You knowe deare brethren, that the tong is but a little member, but it is nimble, and quickly slideth, yea, hardly may it be restrained, & therefore hath it no measure in talking, for of a spark it will make a flame, and of one coale kindle a great fire, her wordes are but light, because they lightlie flie, and although they flie swiftlie, yet they wound deeplie, sting grieuously, & pearce inwardly, she may well be called *Lingua*, for she can *Lingere adulando*, smoothlie flatter, as she hath done you, but she hath bitterly bitten and slaunderouslie belied me, she perswadeth you that I am your Lord, and she telleth you that I am your enimy, but I know I am your seruant, and entirely loue you as a friende, the great creator of all things when he framed the world of one lumpe, made both you and me one substance, and ioyned vs together in one bodie, knitting vs in mutuall league, to the end we should be linked in friendly loue, he woulde haue all things common amongst vs, that none should challenge any thing proper to himselfe, so far as concerneth the vse of these naturall things, hee hath giuen vs euerie one our proper office, to be helpers and ayders one to another, hee hath made me your seruaunt, and ordayned me your cooke to dresse for you that should serue for your nourishment, for as the Cooke by his arte doth make the meate mete for the mouth, so doe I by my naturall heate, boyle the same mete for the members. I conserue (at his pleasure) both your life and mine, and little is it that I keepe for my selfe, hauing ministred to you that which is needful, if you giue me ought, I take it, and whatsoeuer it is I am therewith contented, I digest it, and diuide to euerie one of you his portion, what is needfull, that I retayne, what is hurtfull, that I cast out, I am your poore seruant, and therefore can giue you nothing, for except you

giue me, my purse is alwayes emptie, it is not much that I demaund, neither doe I by nature desire that is daintie, for as I am placed in the middest, so doe I naturally loue measure, if you giue me too much, your selues are cause of my distemperance, and of your owne sorow, if you ouercharge me you driue me to belching, to drunkennesse, to lecherie, to sicknesse, and many diseases, if you giue me too little, you make me an image of death, my lookes heauie, my face pale, my skinne lose, and my bodie weake. If sufficient, a chearefull countenance, a merrie and sober minde, a happy life, a quiet rest, and a sound bodie.

Therfore ỹ rich must beware of too much, & ỹ poore prouide for a little, and that little will serue me, for *Natura paucis contenta*, nature is content with a little, wherefore yee must take heede of measure being temperate, and sparing in giuing vnto me, for I distribute according to the quantity and qualitie you giue.

I knowe the tongue will perswade you that I am neuer content, but that you alwayes giue mee, but it is for your owne cause, you giue me often, for that you wil be often fed, for hereby you liue & haue your health, if you keepe me long fasting, then I desire no meate, but as the Phisitions say, I drawe from the entrailes and bowelles certaine filthie vapours, of which matter are ingendered wormes, yea the gall is thereby troubled, and spreadeth his bitternesse through the inward parts, by this meanes in thinking to profite, you hurt your selues. But whatsoeuer ỹ hatefull Tongue saith, good brethren regarde her not, for she is the sower of dissentions, and the causer of all discorde, she is more slippery than an eele, more pearcing than an arrowe, she delighteth to make strife betweene friendes, and to make all men enimies, she raiseth braules, procureth bloudshed, causeth warres, stirreth vp treasons, and prouoketh traitours, it is she that setteth the subiects agaynst their lawfull Prince, and maketh mutinies in a peaceable gouernment, it is shee that would ouerthrowe a happy state, in making the members

bers at deadly variaunce, but deare brethren, though ye bee simple as doues, yet be as wise as the serpent Aspis, that to auoide the charmer clappeth one eare vpon the ground, and her taile vpon the other, so hearken not you to her perswasions, but stoppe your eares against her flatteries: for if you continue in this hatred towarde mee, you will spedely procure your owne destruction. And me thinkes euen this smal time wherein you haue denied my nourishment, hath made you heauy, faint, and slothfull.

The Hand.

Brother, I see thy reasons are good, and I perceiue nowe the malitious tongue hath lead vs awry, I well vnderstand that thou art no Lord, but in truth a seruant to the meanest of vs all, and that which hath most force to perswade me, is, the feblenesse and faintnesse that I now feele, I know now that without thee we cannot continue, but that thou art the nourisher and feeder of vs all, wherefore I hate the bitternesse of the tongue that hath so vniustly accused thee, and I well finde by experience, that thou art no troublesome creditour, but art content with a litle, if we giue thee that which we ought, not so as much as we can: but what can the Back say in his behalfe?

The Backe.

As the Belly hath proued, and by reason declared that he hath bene malitiously accused of the Tongue, shewing that in deede he is a seruant, no Lord, a natural friend, no enimy, a preseruer of you all, no destroyer of any, if you moderatlie minister to his necessitie, and doe not ouercharge him with superfluitie, so I say, that the tongue hath enuiously touched and falsely burthened me with vntruths, for albeit in deede I cannot alleadge so much for my selfe as the Belly, by reason he hath a greater charge, and therfore deserues the more

praise, yet cannot mine office bee wanting, nor my seruice missing in many respects, wherby it shal appeare that I am no Lord, but a helping seruaunt to you all, for as we see that in a politique state diuerse men haue diuerse duties, whereof some are of greater importaunce than the other, for some are wrought by subtiltie of wit, others by agilitie of the mẽbers, others by strength of the bodie: so in a naturall bodie, each member hath his seuerall dutie, and one may serue to diuerse and sundrie ends, the head as it is the highest, is occupied in matters of wit, and is therefore a guide to the rest of the members, hauing the most of the senses placed about it, to the end it should warilie prouide for the profite & commoditie of the others. The handes are busied in labouring, and ordayned to worke for such things as may serue to the maintaynance of the whole man. The feet made to trauaile & with their agilitie quickly to fetch what so is needfull, yet hath not nature giuen them such strength as she hath placed and setled in me, that where the other members cannot for feeblenesse, there I with my force doe beare out theyr weaknes.

Beside, whereas the tongue woulde perswade you that I am the author of pride, & causer of all wantonnesse, I would deare brethren, you should knowe that it is not in me, but in your selues, for loke what you put vppon mee I weare, and am therewith contented, I seeke not for that is curious, but that which is necessarie, *Crimen non est in rebus sed in vsu agentis*, I take no pride in silkes, no more than in cloth, if any pride be, it is not in me nor in the garments, but in the vanitie of the eie and the lust of the heart, that are better pleased with the one than the other. If you giue me that wil defend me in the winter from colde, and in the Summer from heate, I am pleased, but if you withdrawe from me to couer my nakednesse, the one of those my two enemies will not onely bring mee to sickenesse, but you all in like case to death it selfe, and therefore deare friends and fellow members beleeue not the vnfaithfull tongue, that swelleth with enuy at

your

your peace, and therefore would faine disturbe your tranquilitie, not caring to harme her selfe, so she may hurt you, therby to bring destruction to you all, her allurementes haue alreadie wrought you some smart, enfeebling your selues by withdrawing from the belly and me our necessaries, so that without you returne vnto your former amitie, there is nothing to be expected but present death.

The Foote.

Brethren, the deceitfull tongue hath beguiled vs all, and hath intended thereby nothing but our ouerthrow, and that doe I too well feele in my feeble fainting ioynts, that through want of strength are scant able to beare vp the bodie, wherfore let vs renue our former friendship with the Bellie, by whome we haue hetherto maintained our health, and without whome we cannot continue, let vs not hereafter be lead by the tongue, but as Nature hath inclosed her in with a double wall, and shut her vp as in a prison, so let vs charge the teeth and lippes to lock her vp, and according to their office set a bolt before her for walking at large, and if these cannot containe her in dutie, then will we make the handes helpers by violent force to holde her in, & not without cause doth it behoue vs so to do, for by her meanes we see (through this contention) the hands are weakned, the head bedulled, and the face apalled, the heart panteth, yea the Tongue her selfe is silent, what will followe now but a finall ende of vs all, if we doe not speedely minister to the Belly wherewith to feede vs, and to the Backe to keepe vs warme, and therefore I promise for my part, as fast as my fainting limbs will serue, to trudge for somewhat for their maintainance.

The Hande.

And as readie am I to releeue them, as I was before forward to pull from them, being sorie that I lent anie eare to

the

the dissentious Tongue, wherby to displease natural friends, promising hereafter not to forsake them, for the perswasions of any craftie enimie.

The Belly

Then deare brethren bestirre ye, prouide some thing with spæde, and you shall finde how I will refreshe your fainting members, for as Nature hath made me your seruant, so wil I not faile in doing my dutie, and let this your smart warne you hereafter to liue together in mutuall loue, that as wee are all fellowes and members of one bodie, so we may violently and voluntarily withstand all subtill entisementes of vnnaturall enimies, that shal go about to disquiet our peace, so shall our amitie in a natural harmonie be maintained, our bodily health the longer preserued, our quietnesse and peace still established, and our hatefull enimies inwardly grieued, to our continuall ioy, and their vnspeakable griefe.

The application, briefelie declaring the summe of this *Dialogue*.

THis excellent frame and most beautifull order of visible things in the worlde, this position and placing of bodies, the heauens, the aire, and the earth, enuironed and spread about with the great Ocean, this order of heauenlie mouings, which maketh ỳ courses and change of times and seasons, dayes and nights, Summer and Winter, to conclude, the whole forme pertaining to the heauenlie

heauenly and elementarie nature, is called among the Grecians μακρόκοσμος, a greater world, or more excellent beautie, and from thence haue the Latines named it *Mundus*, of the neatnesse & comelinesse of these visible creatures, which frame beareth in his naturall harmonie, an apt similitude of a politique magistracie, and therefore they were sayde among the Lacedemonians κόσμοι, that bore a kind of office or authoritie in the common wealth. In this order we knowe there is a continuall Sympathie, no shew of contrarietie, for if there were, it could be no order but a disorder, no Sympathie but an Antipathie, so ỳ ỳ whole course of natural things should either be dissolued, or vnnaturally be meruailously confounded, and therefore as this order hath bene created of God, so is it still conserued of him, to teach man (being μικρόκοσμος, a lesser world, in respect of the greater, participating both of the heauenly and terrestriall matter, and bearing also a similitude of the heauens and elements likewise) what a natural agreement there should be among the fellowships of men, to the making vp of a politique bodie, knit together in the vnitie of mindes.

A meruailous concord is there among the heauenlie bodies, for as the writers of nature teach, if our grose eares could heare their surpassing harmonie, wrought by their equal and orderly motions, we should finde their tunable melodie farre aboue the swætnesse of anie mixed musicke. No lesse ought the vnitie of mens minds to be tuneable in amitie, without anie iarre of dissonāt discord, because they beare a liuely similitude of the heauens, in their terrestrial bodies, for as the heauen which they call (*Cælum Empireum*, containeth and includeth within it the Angels & Saintes of God: so the bodie of man concludeth and shutteth in it the soule, and heauenly vertues, memorie, vnderstanding, and will. Wherefore as in the heauenly creatures there is with men a plaine resēblance, so ought there among earthly creatures to be a heauenly representation in agrœment of minds, and hearts.

As in the Firmament bee seuen Planettes and foure Elements, so in the head of man be seuen holes or issues, and and in the bodie foure principall members.

As the Sun & Mone are two lights placed in the heauens: so are there two eyes made for lights in the head.

The bodie carrieth a similitude of the elementarie matter, for the heart hath a firie spericke likenesse, beeing most excellent of the members, and the seate of the liuing soule.

The breast of man is as the aire, wherein the vapours of the stomack and bellie being congealed, do cause coughs and yerings, with such like.

The stomacke is like a great sea, in which arise all grieuous diseases, as it were flowing tempests, and to which the humours of the whole bodie, as all the riuers of the earth, do ebb and flow.

The feete as the centerie of the heauens and elementes, beare vp the waight of the bodie, and thus wee see what a fit similitude there is betweene the greater world and the lesser, betweene the superiour creatures, and mans earthlie members.

This consent hath God left in nature betweene the heauens with their elements, and our humane members, that wee might learne what agreement ought to bee among our selues, that are tied together in a politique state. For looke what similitude is betweene these twaine, the like may bee and is in most pointes betweene the naturall bodie, and a ciuill pollicie, maintained in a well ordered Citie, or wise gouernment of a common wealth.

For as the head is by nature placed in the top of the body, so ought the Prince to haue the highest roome ouer all causes in her common wealth and Country, being superior and supreame head of all others, not excepting Popes or theyr authoritie: and as nature hath garded the heade with most of the senses, so doth she teach vs what defence we ought to yelde to our Queene, and howe to succour her in all extreamities.

mities.

The heart being the place of vnderstanding, and onelie seate of wisedome is incloſed and fenced about with the bodie, to instruct vs, ỹ in our politique gouernment, wee ought stoutly also to countergard our nobles, counsaylours, and magistrates, from whome we receiue through their wisedome, the peaceable state of our happy pollicy, as the members receiue their life from the heart.

The whole trunke of the bodie, may be compared to the state of the bodie of the common wealth, vnto which nature hath conioyned and combined two strong members, the armes and handes, to helpe and defend both the head and it from all hurts and dangers, which declareth that this ought to haue a strong defence & succour, for that the ruine of this is the ouerthrow of all the rest.

The legges and feete as the lower and powrer sort, though not indued with pollicie as the head, nor stored with vnderstanding as the heart, nor able to execute the function of the hands, are yet furnished with greatest strength, because they beare vp the whole masse and frame of the bodie, as also the other members therevnto pertaining: and teach vs thus much, that as they are onely indued with most might and naturall strength, so they ought to be gouerned by the other members, (who by their pollicie can rule, by their wisedome direct, and their agilitie further thē, in that they know not.) And to aid them also with their strength agaynst them that shall attempt the ruine of the whole state. Where this consent remayneth, and naturall harmonie hath place, there as in the bodie, so in a common wealth or Countrie, if one bee ioyfull, they all generallie reioyce, if one be sorrowfull, they altogether lament, for as if the finger be hurt or grieued, the heart presently feeleth paine, or when the head is troubled, the other members are disquieted: so in a common wealth there ought to be that vnitie, that the Princes ioy should be the delight of his commons, and the commons grones should bee the Princes griefe, which GOD bee thanked, as a mu-

tuall amitie we inioy among vs.

But as there is no body wherin are not some infirmities, so is there no common wealth wherein there are not some enimies: yet among all the eninies of a common wealth, there is none more pernitious than the enuious tongue of false and lying Papists, who when they cannot by their opē practises preuaile to harme or impugne our happie gouernment, go thē about by false lying spæches, not alone to slander our state, & to perswade others to dislike of our gouernment, but also labour by surmising reportes and couloured lies, to strike a terrour in the hearts of the common people, or else to make them dislike of those that are in authoritie, whereby to steale awaie their hartes from faithfull loue and reuerence of those, whome for their trustie hearts and noble vertuous mindes, wee ought to esteeme and honour.

Thus played the Tongue as you haue heard, with the members of the bodie, in seducing them one to enuie & maligne another, thus would our Papists deale with vs, to set vs among our selues at variance, especially to bring vs in disliking of our magistrates, but it shall be profitable for vs. If we take this oath with our selues, which the youth of Athens were wont to take, which for the pithinesse thereof and the state of our time is fitly agræing to our purpose, and that euerie one may know it thereby, to be instructed, I wil record it as I haue found it written.

I will speake no euil of these wars, but count them sacred: I will not forsake my Captaine to whome I shall bee appointed: I wil fight for religion, and also for those things we haue in common among vs, whether I be alone or in companie with others: I wil not forsake my Countrie, nor leaue it in a worse state, but in a better than I founde it, if I can.

I will euer obey my Prince and Magistrates, which are iustly ordayned ouer me: I will obey and yæld to the lawes, and whatsoeuer decræs set down by consent and agræmnt

of

of the commons. If anie goe about to breake these lawes of my Countrie, or will not obey them, I will not yeld to him, but will reuenge him euen by my selfe, though I haue no companie or helpe of others, these things to performe, I call the Gods to witnes.

If wee haue as much care in keping our bowe made in Baptisme, wherein wee promise to fight agaynst all enemies of our Religion, as the Athenians had in performing theyr Paganish oathe. If wee bee as duetifull in obeying our Magistrates, whose authoritie is confirmed vnto vs out of the holie Scriptures, as they were carefull in honouring theirs, although the force thereof proceeded but from custome and instinct of nature. If wee bee as readie to defende the Lawes of our Countrie, as they were willing to maintayne theyrs, there is no trayterous tongue of anie subtill slie Papiste, which shall bee able to disturbe our state, or empayre our quiet gouernment, but that wee shall bee as safe from all theyr conspiracies, as the young Storkes vnder the winges of theyr dammes. And rather than our aduersaries shall hurt vs, if wee liue together in vnitie, and agree in one heart and minde, fearing GOD, bewayling our sinnes, and amending our wicked liues, wee shall bee more sure and safe than if wee were enclosed about with the strongest bulwarkes, or enuironed rounde with inuincible rampiers, nay rather than the subtiltie or spite, fraude or force of our enemies shall wrong vs, our deare redeemer Christe Iesus, who loueth vs as the henne doth her chickens, will saue vs in all extremities from theyr rage and violence, and if he see our enemies still pursue vs, will doe with vs as the Whale doeth with her young ones, who perceiuing them, fiercelie followed, and not by anie meanes to escape, doeth swallowe them vppe into the wide chambers of her spacious bellie, and so will Christe to preuent the tyrannie of our enemies, rather than they shall too farre execute their ma-

licious purpoſes on vs, take vs into his owne tuition, and hide vs in his owne boſome, which hee graunt for his name ſake, Amen.

TO ALL TRVE ENGliſh heartes, that loue God, *their Queene, and* Countrie.

I know you are not ignorant deare Countrymen, of the fable of Icarus, who preſuming vpon his waren wings beyond his reach, had them melted with the Sunne, & ſo was drowned in the ſea. But more preſumptuous may I appeare, that without wings, (I meane without knowledge) dare flie ſo farre into your conceites, as that I dare preſume vpon your fauors in acceptance of this my rude exhortation to be friendly fauoured, & generally taken in good part: yet relying vpon the goodneſſe of your natures I haue pend this Pamphlet (moſt loving & naturall Countrimen) not with ſuſpition, much leſſe knowledge of anie diſcorde among you, for with vnſpeakable ioy I knowe it, you are faſt linked in loue, and tied together with infringeable faithfulneſſe, the cords of which your concord ſhall be ſo hard for the enemie to breake, as I hope they ſhall breake their heartes (before they vnioynt your handes) that woulde goe about to

diſturbe

disturbe your peace: but for because I see, and you all do generally heare, what seedes of sedition are heere daily sowen amongst vs, and to be more and more dayly expected, as sent ouer by pelting Priests from that pedler ỳ Pope, that continually vnloadeth his pack to make some sale with vs of his Popish trash, whereby to increase his mart, as he hath lately done with his Bulles, brought hether by some of Balaams calues, with other Libels most slaunderous to our state, dangerous to our peace, and infamous for their vntruth: I haue therefore (most kinde Countrimen) as it were by the waie put in a caueat by this my Exhortation, to warne you to be circumspect hereafter, as you haue ben warie before, that no subtiltie of the enimie shake your amity, nor secret new perswasion, alter you ancient loue and sincere religion, but that as you haue bene in time past, stable in religion, and stedfast in loue, whereby your foes haue beene afraide, so your continual vnitie may daunt the enimy, and be your strongest bulwarke of defence, agaynst both their secrete pollicies and open violence.

The things that I would perswade you to (louing Countrie men) are, constancie in your vnitie, and courage agaynst your enemie, fewe thinges in number, but greate in nature, small in sight, but of much force in effect. For as touching concord, it is a certaine infringeable band and fast tying together of mens mindes in agreement of truth, the cause of which is that diuine loue, being a fire to burne vp the stubble of dissention, a light to illuminate the mind with peace, the honie and swætnesse of mans life, a comfortable wine to cherish the heart, and the chærefull Sunne, that not onelie gladdeth euery eie to behold it, but that norisheth euerie one ỳ retaynes it. From this as from a fountaine of happinesse flowe infinite benefites to mans life, for heereby are kingdomes maintayned, common weales gouerned, houses and priuate families well ordered, riches and treasures increased, health and long life prolonged, and both the the forraine and domesticall enemie grieued. If I had as much arte

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as Zeuxes in paniting Penælope, Tymantes in coulouring Iphigenia, Appelles in drawing Venus, or Amulius in counterfaiting Minerua, I could then portray forth to your sight the amiable face, & passing excellencie of concord, the sweetenesse of whose countenance, though she were naked without ornaments, were able to allure you to persist in encrease of your friendly lone, and the maiestie of her vertuous lokes enough to moue you to inward hatred against al dissentious enemies. But what should I nede so to doe, for the present happinesse you doe now and haue long felte, vnder the most vertuous Ladie of concord and conseruer of peace, your gracious Quéene, hath for these thirtie yeres made you famous for your gouernment, happie for your peace, a wonder to the world, and gauled your enemies with enuie at your state, in which so long as you continue, it shall bée a brasen wal to defend you, and a strong fortresse to shroude you from all their Popish rage and tyrannie. Agesilaus king of the Lacedemonians, being demanded why the Citie Sparta where he was resident, was not enclosed with walles, shewed his Citizens Armatos and Vnanimes ready armed to fight, and all of one heart and minde, these (sayth he) are the walles of Sparta, meaning that a Country or common wealth cannot haue anie surer defence than the courage and concorde of the Citizens.

Lycurgus thus answered his Citizens that sent to know how they might repel the force of their enemies, if (saith he) you shall couer your riches by fayning pouertie, and lay aside contentions, entertaining concorde. Knitting vp in a worde that greate riches, and especially discorde, are meanes to worke the ruine and ouerthrowe of Countries.

But what should I multiplie examples, the experience of the contrarie in other Countries, is yet manifest vnto your eyes.

What miserie hath discord & dissention brought the flourishing Countries of France & Flanders vnto? It is a common saying, Happie are they whom other mens harmes can

make

make to beware. But from what root hath growen the fruit of their mishap? Hath it not sprong from the same pestilent rot (the Pope) that would faine plant it selfe euen amongst vs? O deare Countriemen, beware of Papistes, hate their conspiracies, auoide their counselles, they will make you beleeue they are friendes, but they are deadly enemies, *Non possunt esse veri amici qui religione dissentiunt.* They cannot bee true friendes that doe differ in religion: there is no beast more like a Mule than an Asse, nor none more like a friend than a Papist, but

Nunquam te fallunt agni sed vulpe latentes,
Dulci sub melle, sæpe Venena latent.

Beware the Foxe that shape of lambe retaines,
In honie sweete there poison oft remaines.

They would be sheepe, but they are wolues couered in sheepes skinnes, who although they faine simplicity, like the sheep, yet are they knowen first by their voice, for they howle and roare against the heauens, in seeking to destroy ỳ Saints of God, when the sheepe bleateth downe to the ground: next they delight themselues in bloud, wherewith they loue to besmeare their teeth, the sheepe reioyceth in no such food, but is content to feede vpon the greene grasse. These counterfaite sheepe, these papisticall Iesuites, or rather apisticall Iebusites, are dispenst with by ỳ Pope to weare sundrie habites, you cannot knowe them by their Priestly garmentes, for sometimes they iet in Lions skins, but you may discry them by their asses eares, peeping out from vnder their hoodes. They will faine vnto you outward holinesse, when inwardly they are verie hypocrites, they will perswade you they seeke the saluation of your soules, when they meane to bewitch you with that inchantment, that hath alredy wrought the destruction of their owne. They will giue you Popishe bookes, and poisoned Pamplets, but at first make squeamish and daintie to lend them, praising them for their goodnesse, godlynes, and learning, when within them there is nothing but mischiefe, poperie, and errour, they will incense you that

you haue no Queene, no common wealth, no Church, no gouernment, but (deare friends) beleeue not their perswasions. You are all knit together in one common wealth, as it were members in a naturall bodie, beware therefore of the enuious tongue that laboureth still to confounde your peace, and learne to knowe these subtill Seminaries and priuie Papists, and knowing them lay hands vpon them, let them bee discouered, examined, imprisoned, and if they bee obstinate, presently dispatched, so shall you haue no vipers to gnawe your sides, nor no greedy wolues to lap your bloud, whom as your Countrie by nature will not breede, nor feede, so doe not contrarie to nature nourish ante of a forraine brode, especially Romish, for they are in nature most rauenous.

Then deare Countrimen, being thus minded, friendly and brotherly to ioyne together in concord and vnity one with an other; that your enemies may haue no gap wherby to enter, adde to you concord, courage, & fortitude to your friendship. Consider the auncient fame you haue often won in the field, when your Kings haue bene crowned in forraine lands, and you renowmed for your martiall prowesse, where are nowe the noble heartes that haue so much honoured your English land? Shall the enemie thinke they are gone, and chaunged from their wonted nature? No, no, they shall I hope finde them redoubled in increase of their former deeds, to their ignomie, and your continuall glory.

Psal.7.8
Iohn.6.
1.Cor.10.

You are called Angli quasi Angeli, and in deede you are as it were Angels, for the Lord hath fed you with Angels food, he hath giuen you Christ & the pure knowledge of his word, euen the true bread that came downe from heauen, long haue you had it and inioyed it among you, which is a singular token of Gods mercie, wherefore take vnto you the faith of Angels, as you retayne the hearts of men, stedfastly trust in the Lord, and stoutly fight for the defence of his worde. The Almond tree the older it is, the more fruitfull, so the longer you haue had the word, bee you the more faithfull. If you die in the defence of this, you shall liue for euer, if you

liue

liue without this, you die euer.

Strangers haue written in the description of your countrie, that you are *in bello intrepidi*, vnfearefull in warre, that you will *dimicare ad internitionem alterius partis*, fight it out to the laſt man, and that you only ſeeke after victorie, then adde your valour to their cenſure, and let your courage ſhew your Countrie. Plinius writeth, that the nobleneſſe of the Lion is beſt ſeene in daungers, for being perſued of the hunters, and hard followed by the hounds, he hides not his head in holes, nor ſhrouds himſelfe among buſhes, but gets him into the open fields, & there moſt noblie expecteth his enemies. Louing Countrimen, you know the princely lion, is the armes of your famous Countrie, retaine then his nature, and keepe his courage, faint not nor flie from your enemies, but moſt valiantly beard them to their faces, that they may knowe the Lion will not ſhrinke in daungers, nor Engliſh hartes faint in troubles.

Againe, there is this Antipathia, betweene the Lion and the Wolfe, that the Lion is an enemie vnto him by nature, & will ſoneſt of al others teare him in peeces, according to ỳ verſe, *Torua leæna lupum ſequitur, &c.* You haue now rightly to deale with wolues couered *humana ſpecie*, they ſeeke your bloud, and not yours alone, but of your wiues and children, wherefore like Lions encounter them, and as like wolues they thirſt for bloud, ſo let them iuſtly wallow in their own. Doubt not of victorie, it is Gods quarrell, the Lion of Iuda will be your helper, you ſhall but holde the weapon, hee will giue the ſtroke, you ſhall but giue the onſet, he will proſper the end, onely be faithfull and doubt not.

You haue had a long peace, God will try you nowe with warre, you haue had much pleaſure, he will proue you nowe with paine, you haue had the ſweete, now taſte ſome ſower, *Dulcia non meruit qui non guſtauit amara.* He not deſerues the ſweete, that will not taſte the ſower. The great & long proſperitie you haue inioyed, hath ben vnworthily beſtowed vpon you, if now you cannot be content with a little aduerſi-

tie. The Eagle tryeth her birdes by opposing them against the Sunne open eyed, so God trieth his children by the eyes of their faith firmely set vppon Christ, wherefore like noble Eagles, fasten the eyes of your soule vpon this true Sonne of righteousnesse, and first with repentant heartes for your sinnes, and then with assured hope of the promises of God in Christ, perswade your selues of most happie victory.

Defend your most gracious and soueraigne Quéene, by whose meanes you haue happily inioyed a long and flourishing peace, vnto whome in respect of naturall clemencie, and passing motherly loue, you owe your selues, your liues, and all you haue: Let no traitour nor enemie, either forraine or domesticall doe her wrong, or but goe about to thinke her ill, whose bloud you would not be willing to shed, though with losse of your own liues: she is your most lawfull Quéene, and therefore lawfully to be defēded, not vnlawfully to be wronged by anie traitors, or their complices whether forraine or domesticall.

She is your true and naturall Quéene, bred, borne and brought vp amongst you, and as shee hath naturally loued you euen from the beginning of her raigne, so doe you most naturally like English men, lyke true harted English men, like courageous English men, defende her, fight for her, and not onely gard her with daunger of your liues, but also aide her with your landes and liuinges, and as God hath blessed you by her meanes with gold and siluer, which are but a red and white earth, and nothing in comparison of a gracious & vertuous Quéene, so willingly, not constraynedly, freely, not whiningly, liberally, not niggardly, open your purses and bestowe largely vpon her nowe in time of warre, by whome you haue filled your cofers richly in time of peace. Consider to what end God hath inriched you, and wherefore you haue more lent you than other mē. If you hoord it vp now in time neede, you shal haue not onely your consciences to accuse you of vnthankfulnesse, and vnworthinesse of so good a Quéene, but Gods iudgements one day to light vpon your selues and

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your riches, so that it shall not foyson with your heires, that was so vniustly detayned from your natural and most louing Soueraigne, through whom you haue receiued so many and infinite benefites.

Remember howe many daungers her sacred person hath sustayned and often endured, for defending both you & yours from Popery, and kéeping you stil in peace and tranquilitie. What forcible inuasions haue bene proued? What secrete treasons attempted, not onely to diuest her Maiestie from crowne & dignitie, but to bereaue her Highnesse also of life: wherefore as she hath ventured her life, crowne, and honor in defence of you and that you haue, so bountifully, kindly, and thankfully, doe you agayne naturally requite her, and manfully defend her, with liues, landes, and goods, that shee may thinke her selfe happie of so good subiectes, and you not vnworthie of so gracious a Quéene, that hath béene a louing mother vnto you in her carefulnesse, and a diligent nurse in continuall painfulnesse.

You are not ignorant, *Neruos et robur belli omnes pecuniam esse*. That money is the sinowes and strength of warre, and as Demosthenes that famous Orator and wise Captaine sayd to the Athenians, *Pecunia certe opus est, nec quicquam sine ea in bello perfici potest*, Certainly money is néedfull, neyther may anie thing be done in warre without it. Wherefore as you sée the necessitie thereof in this action, and the opportunitie of the time, so be not slacke to bestow that, which may be not alone the defence of her roiall person, but the ordinarie meane also for safegard of your owne liues.

Pugnate pro patria, fight for your country, your dearest countrie, wherein you haue ben bred, borne, nourished, & brought vp, toward which you ought to bee as inwardly affected, as you are naturally moued to your mothers. It is your natiue soile, and therefore most swéete, for what may bee dearer or swéeter than your Countrie? No gold nor siluer comparable to your Countrie, no pleasures nor delightes like to your Countrey, for what so is néerest to nature, that thing is swée-

test to life, and as Plato sayth in Critone, *Et patri et matri et progenitoribus omnibus patriam esse anteponendam*, Our Countrie ought to be preferred before Father, Mother, or els our auncestours: for though our fathers, mothers, and kindred die, yet our Countrie doeth nourish vs, cherish and preserue vs.

When the people of Tegea in Arcadia made warre with them of Pheneum, the battaile being set and ordered on each side redie to ioyne together, they toke counsaile each to send three brethren valiant and stout men, who shoulde contend for the victory. They of Tegea sent the sonnes of Rhexima-chus, they of Pheneum of Demonstratus, these fire met, and in fight two of Rhexinachus sonnes were slaine, & the third named Critolaus ouercame his enemies with this stratagem, he fained to flie, and as each of the other pursued him, he seuerally slew them all, and returning with victorie was ioyfully receiued of all saue of his sister Demodice, & though he had saued the Citie by his valour, yet because hee had by chance slaine her louer, shee enuied at his victorie, and reioyced not at his triumph, which the young man disdayning, as an enimie of her Countrie, he slew her, and beeing after accused of his mother, was notwithstanding by the Citizens freed.

If there be anie among vs that be such enuious traitors, that regard rather their owne pleasures or commodities, more than the safegard of their country, be they fathers, mothers, sisters, or brothers, I would they had the reward of Demodice: and famous haddest thou bene Critolaus, in the memorie of all ages, that preferredst thy Countrie before thy kinne, and the honor thereof before thine owne life, haddest thou not filed thy hands in womanish bloud. Into this your Countrie your enemies boast to set fot, they count vpō your riches and treasures, your landes and possessions, your wiues and fayrest daughters, and to dispossesse you not onely of your pleasures, but of your dearest liues, but I remember the fable of Hermogenes, that the Apes seeing the commodi-

modities that men had by Cities, how the coverings of their houses and penteises kept out the raine and winde in Winter, and shut out the hot Sunne in Summer, their walles and dores shut out theeues, and their defenced townes and great gates defended them from wilde beasts and enemies: certaine of them (especially those that liked this ciuill life,) concluded to call a counsell, and in open assemblie (as the nature of Apes is apt to imitate euery action) they perswade to take from men a peece of ground, whereon they would build Cities as men doe, they reckon vp the commodities, that the walled townes would keepe out wolues, & their houses wind and wether, but they adde this, that they would build theirs more commodiously, for they would haue their orchards and gardens all within their Cities, the fruites whereof should maintain them: Also they would haue their Theaters and playes for pleasure, but they should be al within their wals, this they perswaded, the counsel was liked, and with the remembrance hereof they were delighted, it was soone contriued in thought and easie to be spoken, but not so soone done, for when the wood was to bee hewed, the stones to bee squared, the bords to be sawed, and euerie other thing to be prepared, they sawe then their Apish counsel was frustrate and too hard for them to accomplish: euen so the proude Spaniards like Hermogenes Apes haue consulted, and determined to enter your Iland, and therein to inioy both their pleasure and commoditie, but I doubt not (deare Countrimen) when it shal come to the push of the pike and dint of the sword, but that our God wil so frustrate their purpose, as through your valiant mindes and hardie deedes, they shal finde their counsell but vaine, and returne home again like Apes without tailes.

They play with vs as Iulianus the Apostate did with the Christians in his time, who (as Theodoritus in his 6. booke and 44. Chapter telleth) after the Parthian warres, made great preparation against the Christians, whō he scornfully tearmed Galilæans, threatning he would race them out, and

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set vp deuillish images in their Churches. At that time Libanius a singular Sophist, but an enemie to the truth, and a follower of Iulian, looking and longing after his maisters victory in regard of his threates, came to a godly Schoolemaister and teacher of youth in Antiochia, & scoffing at his religion, scornfully asked him, *Fabri filius quid nunc putas agit?* What thinkest thou nowe doeth the Carpenters sonne? But hee inspired with the spirite of GOD, foretolde that which presently followed, saying, O thou Sophist, the creacreator of all things, whom thou callest the carpenters son, *Loculum Iuliano concinnat*, is making a coffin for *Iulian*, and in deede (according to his prophesie) within few dayes after, this Apostate died, was put in a coffin, and being laide in the graue, for all his swelling pride, came short of that which he proudly threatned.

I might tell of Sancherib, of the Philistines against Saul, and diuerse others that haue threatned the Saints of God, which because they boasted agaynst the Lorde, were ouerthrowen. But because I haue fallen in hand with Iulian, I will not let passe the apt Antithesis, that is betweene the Spaniards and Iulian with his followers. They bragged to ouerthrowe the Galilæans (as they tearmed them) so doe the Spaniards the Protestants, or the Lutherans as they name them, they threatned to set vp Idols, so doe the Spaniardes images, they protested to root & race out Christians, so doe the Spaniards the true professors, they threatned to shed their bloud most spitefully, so do the Spaniards boast to spil ours most cruelly, but doubt not louing Countriemen, but that Christ Iesus whom you serue, is making their coffins, and that eyther the sea or a straunge lande shal be their graues, that cannot be contented with their owne, but proudly seeke to oppresse the Saints of God.

2 Chr. 32.
1. Sam. 17.

Therefore I exhort you, as Hezechia did those of Iuda, Be strong and courageous: feare not, neither bee afraide for the force of Spaniards, nor for al the multitude that is with them, for there be more with vs than with them, with them

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is an arme of flesh, but with vs is the Lord our God to helpe vs, and to fight our battailes.

They doe τοις θεοις μαχεσθαι, fight agaynst God, wee do fight in defence of his word, they seek after spoyle, we after the building of Gods Church, they seeke wretchedly to rent from vs that is not their owne, wee seeke valiantly to defende our owne. Thinke therefore (sweete Countrimen) vpon true religion, your Countrie, your wiues and children, your landes and riches, your friends and kinsfolkes, and vpon your owne liues, let the cowards buy it dearely, and with price of theyr bloud that they get. Fall downe vpon your knees before the Lord, humble your hearts in his sight, come vnto him with fasting and prayer, in sackcloth & ashes, let euerie one turne from his wicked wayes. Let our Priests leaue pride, couetousnesse, and simonie: let Lordes and Magistrates rule by iustice, not vsurpe authoritie: let stinking pride cease to bee called pretinesse, and whoorish lust forsake the name of louingnesse: let greedie auarice be no more tearmed warines, let the gluttonous bellie eate but that which sufficeth, the dronken throte deuour no more than needeth, pluck from the backe to cloath the naked, & from the belly to feede the hungry, weepe for your sinnes, and lament for your misdeedes, amend your liues and doe no more amisse, flie vnto God in Christ Jesus, and stedfastly comfort your selues in his mercie, then rise with boldnesse, meete your enemies with courage, let there come thousands and ten thousands, they shall fal vpon your right hand and vpon your left, and neuer be able to doe you harme: and that this may so come to passe, let vs all begge it at the hands of God for Christs sake, that hee will forgiue vs our sinnes, and giue vs grace to amende our liues: that he will defend his little flocke, that he will fight our battayles both by sea and lande: that neither the fraude nor force of our enemies hurt vs: that he will aduaunce his Gospel and giue it the vpper hand, that the wild Bore wast not his vineyard, nor the bloudie wolfe deuour his flock, but that we may stil heare the Trumpet sound in Sion, and the

goldē bels ring in his Sanctuarie, that our gracious Quéne may long liue among vs, perfectly to reſtaure his decayed Temple, that her aged counſaylours may counſayle wiſely, to the glorie of God and benefite of our Countrie, that the Miniſters and Preachers may vtter the worde zealouſly, and performe it in their liuing alſo effectually, that our common people may embrace penitencie, and faithfully liue to Gods glorie, ſo that wee may praiſe him for euer in his congregation, to the propagation of his truth, and confuſion of Antechriſt, Amen.